The Priest

Edited By Priests For Priests

May, 1950

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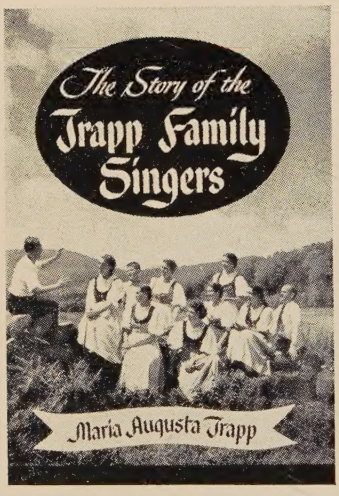

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Belgian Plebiscite

THE recent Belgian plebiscite shows that 57% of the people want their Catholic king back on the throne. It was a democratic election, a free contest. Yet it strikes us that the American press views the result with misgivings, seeming almost to applaud the bad sportsmanship of the defeated minority. And we make such a fetish of democratic processes over here!

It fits into a larger picture. From our observations, Catholic monarchs inevitably have a bad press in America, v.g. Otto von Habsburg, the late Victor Emmanuel, the pretender to the Spanish throne. These are always "feeble minded," "decadent," aspirants to "moth-eaten titles."

How different the treatment accorded the King of England, Queen Wilhelmina, and those several old fogies up in Scandinavia: "doughty," "democratic," "venerable," as the case may be, and all of them Protestant, of course—which must be more than a coincidence.

Two Corrections

A sharp-eyed reader picked us up on an inaccuracy for which we were really not to blame but which did an injustice to the makers

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of electrical organs. We quoted the A.A.S. to the effect that "ordinaries may permit the use of an electrical organ . . . when the acquisition of a pipe organ is entirely impossible." The translation came from NCWC-News Service.

Later we learned that the Latin expression was "cum facile non contingit tubelatum organum comparare"—a far cry from "entirely impossible." NC immediately worked the correct translation into another news writeup on the subject, but we had already gone to press.

In explanation, NC tells us that the Nostre Informazioni column of **Osservatore Romano** which carries official notices, announcements of papal decrees, lists of audiences, is described as the "only official part" of that paper. When the full Latin text was still unavailable in Rome, Nostre Informazioni carried as is customary, a short preview of the contents of the decree. This is how it read: "quando sia del tutto impossible l' aquisto di quest' ultimo." "Del tutto impossibile" means entirely, wholly, completely impossible. This appeared in the January 9-10, 1950 issue of **Osservatore Romano.**

Our informant tells us further that the priest who might have done the translating that day says that a lay assistant did it, and the lay assistant says the priest did it. That constitutes agreement at least that it was an error and not a deliberate mistranslation.

Our apoligies to the injured parties.

We lately listed the address of

THE PRIEST **MAY, 1950** **VOL. 6, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Lopert Films, handling **Monsieur Vincent**, as 148 W. 47th Street, New York City. We were in error. Lopert Films is located at the same number on W. 57th Street.

Bring your Own Linens

FATHER James F. Cunningham, C.S.P., reminds us again that priests going to Rome should bring their own amices and purificators. He says that at Santa Susanna they have abundant linen, but even so, with 40 priests a day saying Mass at the Paulist Church, quite a strain is put on their facilities.

"Most small European churches find it impossible to provide clean linen for the great number of priests visiting the continent this year," he says.

Singer for Our Lady

WE were a little sceptical when we heard that a young lady in New York—a singer— was anxious to get bookings for benefit concerts from the clergy. She is an earnest client of the Blessed Mother, and it is her idea to turn over all receipts above expenses to the fund for the completion of the National Shrine in Washington.

So we wrote and asked for some of her references. Specifically, we were interested in her press notices. And they convinced us that she is on the up-and-up.

Yvonne Chalfonte is her name. She has had excellent training in grand and light opera, starring in Shubert's production of "The Bohemian Girl," "The Fortune Tell-

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Interested in Sreet Preaching?

BISHOP Edwin V. O'Hara, of Kansas City, has announced the fourth National Street Preaching Institute for Priests will be held at Our Lady of the Ozarks College at Carthage, Mo., from July 9 to 15.

The institute is a project of the National Confraternity Committee on the Apostolate of Good Will. The Rev. Richard Schumacher, Kansas City CCD director, is chairman. Msgr. Stephen A. Leven of Enid, Okla., former vice-rector of the University of Louvain, will direct the institute. The program will consist of a study of urban and rural programs of out-door preaching, and those attending will get actual street preaching practice in nearby towns.

Words and Music

ONE of our very best friends is public-relations director for the College of Steubenville, an up-and-coming little school recently

LAWSON CAMPAIGNS BUILD SCHOOLS

Add another school to the growing list for which building funds have been obtained by B. H. LAWSON ASSOCIATES.

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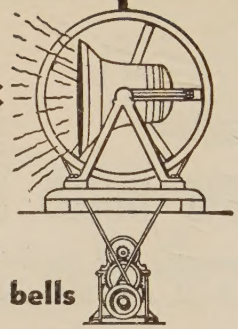

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opened by the Third Order Regular. He sent us a long release advising us that Fred Waring took the time to compose an Alma Mater for the College. But, to our mind, altogether too much wordage in the release concerned Waring. There was only a line or two about the man who wrote the words—Father Walt Plimmer, a Broadway actor turned priest, quondam instructor of your 'umble scribe in sacred eloquence.

For the past few years we've been deviling Father Walt for some material on his personal history, suitable for an item in Currente Calamo or even for a short feature. But he's always been too busy. We promise our readers, though, to keep after him. It will be an interesting story—if we can get it out of him.

Religion on the Waves

WE wrote Father Thomas McDonough, C.SS.R., Secretary of the Apostleship of the Sea, to bring us to date on the activities of the Apostolate. We are inclined to think it is not too well known to our readers.

Our interest was occasioned by the March 22, International Congress held in Rome.

Father McDonough tells us that ignorance, apathy, hopelessness, hang like a curse over the religious conditions of seamen. Communism is only one of the evils which prey on them. Said one reformed Communist to Father McDonough, "Communism believes that the Merchant Marine is the jugular vein of a country." The party uses the Merchant Marine to collect money, carry messages around the

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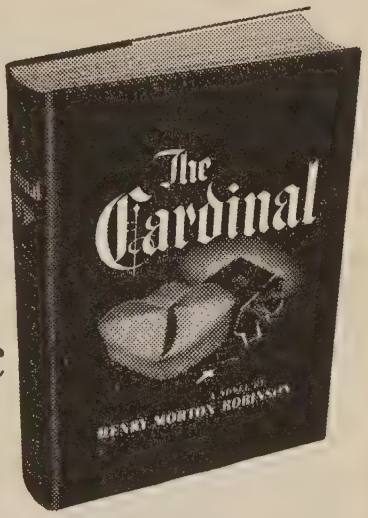

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world, contact comrades, keep them informed, and, of course, to proselytize.

We were not surprised to learn that our sailors suffer inevitably from moral lethargy, irresponsibility, disease, injury and death. In an atmosphere of bad example and loose living, religion is often the first casualty.

But it is encouraging to learn of men who say the Rosary on watch, and visit shrines and churches when in port. Father McDonough will not even guess how many such may be; the picture on the whole is not a pretty one. Hundreds of thousands of seamen enter and leave 79 salt water ports yearly in this country without even knowing that there is an Apostolate, and this includes some 48 Great Lakes ports and perhaps a dozen more on rivers and inland waterways. Sheep without a shepherd. There are about 100,000 American seamen to worry about, and an unknown number of foreign-flag sailors.

Catholic Care For Seamen

There are Catholic Maritime Groups, says Father McDonough, in ten ports—"homes away from home"—but there are only four full-time port chaplains in the U. S. A., about seven priests acting as part-time chaplains, one Catholic chaplain in a Merchant Marine Academy, perhaps 100 other priests lending aid. There are, at present, 133 priests serving in the U. S. Navy. As for the laity, there is an estimated 100 people employed full-time, and some 3,500 volunteers.

It was interesting to learn that more and more communities of nuns are "adopting Sea Apostolate

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work in specific ports." We will have to ask Father McDonough what services the sisters can render besides praying for the Apostleship.

For further information we recommend that you write for the Catholic Maritime News, which you may receive free by writing to Box 942, New Orleans 8, Louisiana.

In any case, we would like to pass on the following prayer-plan for a blessing on the work:

Sacred Heart of Jesus, have mercy upon all searfarers.
Our Father . . . Hail Mary . . .
St. Peter, pray for us.
St. Andrew, pray for us.
Lord save us, we perish!

'Strange But True'

IN his weekly feature by that title ("Little-Known Facts for Catholics") M. J. Murray notes that "the consecration of church bells is especially reserved to a bishop and cannot be delegated to a priest without a special faculty from the Holy See."

The sad fact is that, at least in our part of the country, there are all too few church bells being either consecrated or rung. Perhaps there are still places where the countryside resounds periodically with the Angelus, the call to worship, or the tolling for funerals. This is being written in the East, but we have before us an editorial on the point from a secular newspaper in California, which leads us to suspect that the silence is nationwide.

"Time, custom and campaigns against noise have dealt a cruel blow to church bells, those clarion voices which have called the faithful of so many generations to worship," writes this journalist.

"These bells once were an institution in this country. They carried comfort to the righteous; they were a goad for the spiritually indolent, and they provided a standard by which villagers and farmers set their timepieces.

"Their throaty tones have been written into our country's history. They summoned the worker from his tasks to take up arms against the enemy. They called friends together for weddings. Rung slowly and in solemn rhythm, they tolled the deaths of their community.

"But it was on the Sabbath that they gave out their best and most resonant tones. Uusually a half

Continued on page 386

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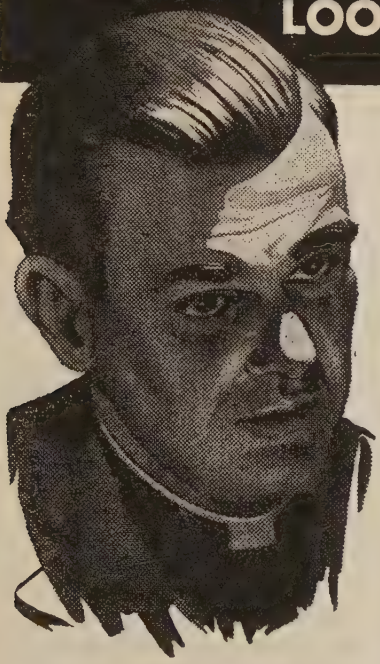

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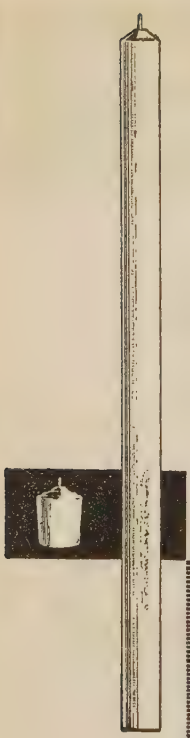

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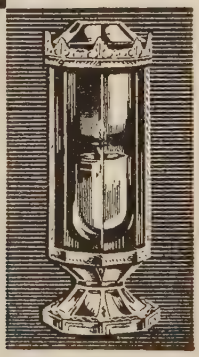

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Editorial Comment

A New Tax Threat?

A BROADLY farcical cartoon often serves as a come-on for the listless reader who pages the average magazine in utter boredom.

This particular cartoon was more effective than most. It not only caught but held the wandering eye. It seemed to do more than merely illustrate; it was not content to echo the article, as a good and meek little thing is supposed to do; rather it ran away from the text and delivered its own pungent message.

The artist had pictured a long, sleek, high-powered car being driven by a chauffeur past a poor, impoverished hiker who groans under a bundle labeled "Federal Taxes." Seated in this plush vehicle are four well-fed, supercilious, even fatuous, characters who "to be hated need but to be seen." Not the least obnoxious of them, who adds to his general offensiveness a pious smirk, is one who wears a clerical collar and by token stands for all of us.

In view of the wide-spread interest evinced in a recent article "The Priest's Income," we felt that our readers would appreciate having called to their attention a treatment of still another aspect of taxation—the article so pointedly played up by this cartoon.

Called "Uncle Sam's Untapped Millions," it appeared in the February issue of *The American Magazine*. Written by Noah M. Mason, U.S. Representative from Illinois, it attacks the whole problem of taxation from the angle of mounting government costs and the increasing evasion of private obligation—Mr. Mason being a law-maker who has interested himself particularly of late in the legal dodges and fine-spun fictions of the tax-return experts. Our purpose is one of exposition; we shall present the case, so far as possible, in Mr. Mason's own words.

Tax the Untaxed

Representative Mason's thesis is, in a few words, that while the government anxiously seeks new means of revenue and

scrapes the tax barrel, there is a billion-dollar source as yet untapped. This lies, so far, secure behind the bulwark of legal exemption. One need merely tax the untaxed. Thus at one stroke Congress can relieve the admittedly heavily burdened business man, small owner, harrassed worker, and tax-puzzled parent—all the good little people.

Those who utilize such legal loop-holes as they can discover with the aid of competent direction, not only escape the regular 38% tax on business profits and pass their share of the public burden to others, but become by that very act the better able to outstrip the competitor who has done his duty. They have gained a preferential post in the economic race.

Crescit eundo—the thing goes on—inevitably. More and more seek to master this wonderful little sleight of hand trick whereby one fattens his profits in the name of sweet charity, while Uncle Sam starves in the midst of plenty. Last year alone, according to the author's estimate, several thousand companies with vast holdings slipped out of the grasp of the Internal Revenue men. There will be more in the future, of course. Meanwhile the "average working citizen" according to the Hoover Report is already working 61 days a year to pay his tax debt.

What has happened? Something never foreseen in the legislation which eliminated from the tax rolls religious, charitable, and educational organizations, labor unions, co-operatives, and many others. These laws, not criticized in themselves or in their historical context, are now de facto being utilized to protect ordinary run-of-the-mill economic enterprises.

How It Works

Some cases in point. The California and Hawaii Sugar Refining Company, which operates the largest refinery in the world at Crockett, California and is housed in a plant that stretches for a half-mile along the water-front, has paid no federal income tax since 1927! Why not? It simply changed its financial structure so it could be technically known as a co-operative. Its general counsel, asked what had prompted the modification itself, simply answered frankly: "To save taxes." At least that is the way Mason tells the story.

From his own first-hand experience, he cites the case of a small businessman, a constituent, operating a little macaroni factory, who complained to the Representative that he was being hurt by the unfair competition of an enormous non-taxpaying manufacturer, the C. F. Mueller Co., of New Jersey. At one time this company paid the government about $300,000 in taxes per year. Then it sold out to a non-profit foundation acting in behalf of New York University, operated as before, but paid taxes no longer. Said university, incidentally, through its affiliated foundations, also owns and operates a $3,000,000 piston ring

factory in Missouri, a $3,300,000 pottery factory, and a vast $35,000,000 leather goods company—all tax free. According to Mr. Mason, a spokesman for the university has admitted that these companies would otherwise have to pay a million and a half in taxes each year.

One is reminded of the Jack Benny incorporation of his show and the move Duffy's Tavern made from "twenty-t'oid" street to Puerto Rico. Not that these cases have anything to do with charity but that they evince the contemporary tendency to evade. And they point up the acuteness of the whole problem of gathering taxes. Somewhat typical then is the case of the so-called industrial financiers who have issued a folder Mason terms "a legal but brazen document pointing out techniques by which private companies and 'non-profit' charitable foundations can get together for their mutual advantage."

Other Ways of Evasion

Redolent of the same sour odor is what Mason calls the "sale - and - lease - back" method which, he maintains, is now sweeping America.

According to him, dozens of foundations and universities are using a legal stratagem which consists of buying the lands and/or buildings of a private enterprise, thus establishing their freedom tax-wise, then leasing back the property on a long-term basis. The institution being tax-free can afford to pay a generous price (Mason is referring to very large institutions). Both partners are thus made happy: the one because it has turned over a very nice transaction and insured itself the income from a valuable bit of property; the other because he now has on hand a considerable amount of ready and loose cash for expansion purposes. "Everybody wins but the Treasury—and the taxpayer"—thus, Mr. Mason.

In this fashion, Yale University, through a subsidiary called Connecticut Boola, Inc. (!), bought a new department store which Macy's built in San Francisco. Yale paid $4,500,000. Then it leased the building back to Macy's for 31 years at an annual rental of $240,000.

A Few Random Cases

Some other cases taken pretty much at random, since one cannot cite them all: Father Divine now owns the third largest hotel in Newark. Louisville University gets a share of the proceeds from Churchill Downs track, now tax free. The University of Pennsylvania has, like Yale, effected a "sale-and-lease-back" deal with Philadelphia's huge Lit Brothers department store. In LaSalle, Illinois, a local union is in the saloon-renting business. Both the CIO and the AFL plan to operate giant super-markets across the nation which will be in direct competition with local grocers who pay taxes. The famous Sunkist outfit, which did a $300,000,000 business last year, and through one of its subsidiaries bought the entire lumbering town of Westwood, California

for $11,000,000, is listed as a co-operative, and pays "practically nothing" in taxes.

This is, at the price of over-simplification, the picture presented. What is to be done? Overhaul "our crazy patchwork of national tax laws to eliminate tax inequalities." Says Representative Mason, "I would impose the regular profits tax on all commercial enterprises doing business for profit, regardless of who owns them." Such a revision, he claims, "would not in the least hinder schools, churches, unions, and charitable institutions in their primary functions." Such a law is in his mind "urgently needed." Furthermore, "action can be gotten at this session of Congress."

We note, incidentally, that *Reader's Digest* has reprinted the original article. It remains yet to be seen how the public will react and cope with the racketeers while preserving the just benefits of legitimate exemption. —G.J.G.

Pathetic?

Francois Mauriac on his visit to Oxford for his honorary degree was immensely impressed, as a Catholic must be, with the religious tragedy preserved in the place built by and for Catholics. He was standing in one of the medieval chapels looking at the wall, when a parson spoke to him. "I was thinking," said Mauriac, "how in Catholic times that wall would have had a fresco on it." "Oh," said the other, "We are going to put a text here, from Holy Scripture." "What will it be?" said Mauriac. "The words of Mary Magdalen?" And when asked which words, he replied, "They have taken away my Lord and I know not where they have laid Him."—**London Tablet.**

The Trophy

At a solemn ceremony on a collective farm a young Stakhanovite girl who had overfulfilled her quota was to be presented with a magnificent prize. She mounted the platform and stood in eager anticipation before the delegate of the Moscow government. The delegate embraced the girl, opened his briefcase, extracted a bulky package, and said: "My dear, here is a wonderful prize for your patriotic achievement. I proudly present you with the eighth volume of the Collected Works of our great and beloved leader, Stalin!"

Complete silence ensued in the hall, then suddenly a loud whisper broke the stillness: "Serves her right, the stinker!" **—Plain Talk.**

De Errantibus

The reaction to a little book

E. Boyd Barrett

THE reaction to a little book, together with a short comment on its significance, is the burden of this brief story. It aims at no more than laying before readers of THE PRIEST an incomplete report of words said about and by our absent brothers. Its shortcomings will be condoned through deep and sad concern felt anent those absent ones.

The little book, *Shepherds in the Mist,* which many readers will have seen or heard about, was published a few months ago with the permission of the Bishop of the Monterey-Fresno diocese. It was with rare charity that the Bishop allowed a laicized Priest, one who through many years had been discredited by his open contumacy, to address the Catholics of America on a matter of extreme import and delicacy.

In the book the unhappy lot of Stray Shepherds is discussed and their manifold sufferings are revealed, Catholics are reminded that all Priests, however much they be in trouble, are *their* Priests, entitled to love and charity, and to remembrance in prayer. The Priests, now in the world, who have left their flocks, are assured that they are still dear to those at home, that the way back is open and not overdifficult, and they are besought to return to Christ.

Reviewers of the book thought it opportune to bring into the open this half-secret shame and sorrow of the Church. No harm, no scandal, they thought, could result from so doing. Good would come with the awakening in the Catholic heart of greater charity towards fallen Priests. That there were such, all adult Catholics had long known. But reviewers could not foretell the reaction of the Catholic public, whether or not the Catholic heart would be aroused to sympathy.

Perhaps there were latent dangers in the publication of such a book. How, for instance, would Nuns take it? Would not the open discussion of the condition of excommunicated Priests shock them? Would it not frighten and discourage them? Lastly, and perhaps most serious of all, might it not stir to anger and increased bitterness the poor Priests whom it aimed to help?

Soon after the book was published the reaction about which I have to tell began to show itself in communications directed to the author.

Letters to the Author

The standpoint of one who goes to the trouble to write a letter to an author who is a complete stranger and who is unlikely ever to answer the letter, is quite different from that of a reviewer. The reviewer has to

be cautious, has to keep in mind certain "policies," has to weigh his words carefully, considering in advance the possibility of his words being quoted and publicized. He writes in shackles. Not so the free-lance letter-writer. He says what he wants to say and what he feels. His reaction is more important than that of the reviewer because it is more genuine and sincere.

Whether or not letter-writers said or left unsaid kind things to the author is, of course, of no consequence in this report. What is of consequence is the sum of what they *felt* and said about the problem of *pastores errantes*. To that I will naturally confine myself.

Among the letter-writers Priests in good standing were numerous and to them first attention is due. Invariably they referred to brother-Priests, whom they had known, who fell out of line. Always there were words of kindness for their lost friends. "He was a prince of a fellow . . . I try to keep track of him." "He was a good man in spite of being quarrelsome . . ." Things like that they wrote . . . always with pity and affection. Never a harsh word. They were eager to help. "If there is anything I can ever do to share in the good work of bringing peace of soul to Stray Shepherds, please do not hesitate to call on me." Another, a Priest-cripple who had during the years of his paralysis "crawled a million miles" and whose daily Mass was "a terrific effort," was offering his re-enactment of Calvary to bring back an *errans* to the altar.

How much larger is the kindness in the hearts of good Priests than Priests themselves realize, and what a blessed omen that fact is for the hope of the Stray Shepherd.

Letters From Nuns

Next there were letters from Nuns, many, many letters. Without exception they rejoiced that a clear call was uttered for unending charity and prayer for Priests in trouble. With the finest delicacy of intuition Nuns sense the hurt caused the mystical body of Christ by the waywardness of the faithless Priest. With no less sensitivity of tenderness they assimilate the divine love and yearning for their repentance. With an abundant generosity Nuns pledge themselves to prayer and sacrifice for the cause. "If Mother Prioress had a hundred lives she would offer them all"—"I have offered my life" . . . and so on. No Nun seemed hurt or frightened by the spectacle of evil that was unfolded. Many a Nun already knew of some *errans*. Always she had faith in his return. The Nun never despairs. She

". . . only knows he cannot
drift,
"Beyond His love and care."

The laymen and laywomen who wrote, as numbers did, exhibited a fine spirit of faith and charity. There were many serious letters from them, for they grasp, more than is thought, *the*

awful truth that Christ is dependent on His Shepherds!

Lay-folk showed a touching appreciation for the natural sufferings and hardships of Stray Shepherds, and with admirable humility they "made allowances" for them. Like Priests and Nuns, they wanted to know "Is there anything I can do?"

But lay-folk seem less patient than those in religion or in Holy Orders. They seem to expect that Stray Shepherds could be won back quickly, easily. Are they right? Or are they underestimating the hard bitterness that settles in the heart of the faithless Priest, a suicidal bitterness that only divine grace can soften?

The Stray Shepherd Himself

Now comes, last of all, the reaction of the Stray Shepherd himself, which, of course, was more limited. In the book it was pointed out that the Stray Shepherd wants to be left alone and not interfered with. He quit in order, as he thought, to "get away" from everything. It was a foolish hope, for there are things that can never be forgotten. Now there comes into his hands a book that awakens everything, invading his privacy and even, in some instances, attracting attention to him. For many a Stray Shepherd this must have been galling!

But here there is something significant to report! No Stray Shepherd, either anonymously or openly, wrote me an unkind letter. And of all those to whom I wrote or sent my book, only one returned it, and that without comment.

In the letters of those who wrote to me I found no unkindness. On the other hand, I was gratefully thanked by some and asked for prayers. Some offered me their sincere congratulations on the fact that I had made my peace with God. Wrote one: "It was most thoughtful of you to send me your book . . . I am happy that you are at peace." Some, who now occupy Protestant pulpits, took pains to show me how they were doing good work in preaching the Divinity of Christ and the Honor of the Blessed Virgin. "Tomorrow I preach on Our Lady—our Anglican devotion to her is very restrained for the most part—mine is genuine, even if it fall short of Montfort."

One sent me a spiritual book he had written as a parson. It was, as far as I could see, faultless and inspiring. Another sent me two articles, one to succeed the other, which were published in a Protestant paper. The first was a tender and lovely eulogy of the Catholic Church; the second, however, contained a dull résumé of stock-in-trade arguments against some Church devotions and Papal Infallibility.

One told me of conversions to Catholicism, four to be precise, among his parishioners over which he rejoiced. He sent me money to forward a copy of *Shepherds in the Mist* to a brother-Stray. Another, who had

tried the Anglican ministry, confessed that he was not trusted because he insisted on remaining celibate. "They feel," he wrote, "that I am holding open the door in case I want to return." Another, who was preparing to return before the book appeared, now hastens his steps.

The saddest story, and from the finest of all who wrote, was that of inability to provide an elderly wife with the comfort she needed, were he, as he wished, to abandon his pastorate.

'The Converted Catholic'

Many reader of THE PRIEST have no doubt heard of "Christ's Mission" in New York City, where an incorporated group of *Pastores errantes* preach and write against the Papacy. Its organ is called *The Converted Catholic.*

I would like to quote a passage from the letter of a Stray Shepherd about this organization, in the hope that Christ's charity will inspire many readers to pray for its members, and to have pity for their loneliness. I quote:

"For ten years I avoided 'Christ's Mission' because I thought they dealt in hate. However, after meeting several of them, one of whom is Father 'X,' formerly of . . . diocese, I found in their companionship what I had been seeking for ten years. An ex-Roman is always lost in the Protestant world, especially if, like myself, he entered the Preparatory Seminary in early High School and then completed his philosophy and theology in a strict Order. The Priests of 'Christ's Mission' (notice, I do not say *former* Priests, as you and I know that there is no such creature, 'Tu es sacerdos . . .') have been and are real friends to me. Their attitude is so different from some others . . ."

The loneliness, and then the sensitivity, and then the sudden bitterness that are revealed in turn in this letter! But surely, the one glaring spot-lit lesson for every Catholic in such a letter is that on every possible occasion we should show warm hospitality and friendship towards our wandering Priests!

They Are Not Hopeless

I said above, and hasten to repeat: "How much larger is the kindness in the hearts of good Priests than Priests themselves realize." But alas! that kindness is hedged in by a complex of hopelessness that exists in their minds in respect to their stray brothers. In despair, a despair that is not by any means justified, they leave them to themselves! A returned, reconciled "Stray," now an edifying bulwark of his parish, emphasized this fact in a letter. "Priests lose hope for the Priest who is 'out.' "

A whole passage of this letter bears quoting. It is frank, outspoken, and I believe the experience of quite a number of *us.* I quote: "As far as I can see, no priest helped me very much in returning. Except for one or two, I was 'dead' to them, even

to those to whom I had been helpful. They lose hope for the priest who is 'out.' I was only three years ordained when I turned my back on all that I loved, but I was so far gone that frequently I told people who enquired about the possibility of a return to the Faith, *that it was absolutely impossible, short of my losing my mind.*"

No matter what the doubts, the home-sickness, the nostalgia in the heart of a "Stray" may be, he *has* to wear a bold front, to be adamant in his (pretended) purpose of staying "out" forever.

Why are good Priests so hopeless about influencing us? Can they not see through our bluff? Especially are good Priests hopeless in the case of the "Stray" who makes good in public life. In this, again, they are allowing themselves to be deceived. As I write this, there is an old Priest, haling from Maynooth, almost blind, living alone (and bitter) in a miserable, toiletless shack on a waste city lot. He is very poor but too proud to accept help.

He is not friendless, however, any longer. The man who visits him, who chats with him, comforts and advises him, and whose hand the old Priest kisses, is a "Stray" who did so well in life during his "exile" that he drew a salary of $40,000 a year.

Whether the "Stray" succeeds in a worldly way or fails, in his heart of hearts he is still yearning for peace—and, *as likely as not,* for the friendship and fellowship of a kind congenial brother-Priest.

The story of Loisy, the Modernist leader who persevered in bitterness to the end, will come to mind. Maude Petrie tells of him outside a chapel door, with his ear pressed close, listening to the Monks at Vespers. It is a picture that tells dramatically all that I wish to say.

The Penalty of Pride

As far as I can, to date, I have given in outline the reaction to *Shepherds in the Mist,* laying it, humbly, before my brother-Priests for their consideration. Shrewd Priests will perhaps attribute a large proportion of fatalities in the Priesthood, among the little men and the big men alike, to that moral disease that, cancer-like, may lie hidden and "unconscious," the subtlest foe of all, *pride.*

To sum up, our Stray Shepherds are a call upon our love. Among them are, no doubt, men of poor judgment, of little self-control, cranks, and "impossible" men. Some of them, like "poor relations," will be forever a charge on the charity of those responsible for their care. Some are likely to be of some trouble wherever they are, as long as they live. A few may be such as no one but Christ would touch.

But if, as is certain, Christ *would* touch them, are we not called on to do the like? Were a Stray Shepherd to fall so low as to become "a worm and no man," is not love divine still his due?

The Recidivist

J. McCarthy, S.T.D., J.C.D.

That vexing problem:

THE recidivist is a penitent who, notwithstanding repeated reception of the Sacrament of Penance, continues to fall into the same sins, without showing any serious effort to amend his life. The recidivist is not necessarily an habitual sinner—in the sense of one who already has contracted habits of sin; but, of course, by reason of his continued relapse into the same sins, he may easily become such. Relapse may be due to many causes, but human experience testifies that a high percentage of it is the outcome of the fickleness and frailty of our fallen nature. The sins committed by the recidivist may, strictly speaking, be either mortal or venial. Thus, there can be a recidivist into venial or mortal sins. Naturally, however, it is the latter who is thought to pose the greater problem for the confessor.

What is this problem? It has a few aspects, but here the emphasis will be mainly on one. The effortless past relapse into the same sins is generally interpreted as raising some serious doubt regarding the present worthiness of the recidivist penitent to receive absolution. The doubt is held to arise in regard to the penitent's repentance or, more specifically, in regard to his purpose of amendment.

The lines of the genesis of the doubt would run somewhat thus: This man has continued to commit the same sins after repeated absolutions; he has made no amendment; he has shown no serious effort to amend. Therefore the purpose of amendment in his previous confessions is rendered suspect; it was not sufficiently firm and efficacious. Therefore, again, his present purpose of amendment is likewise suspect. In other words, the recidivist has come to be classed, almost automatically, as a penitent who, at best, is only doubtfully disposed. And it is well recognized that a doubtfully disposed penitent is a problem for the confessor—a problem which, by reason of the exigencies of time, among other factors, is gravely aggravated in busy parishes where penitents are very numerous.

What is the confessor to do? Remove the doubt, if possible. But suppose that his efforts to do this are vain. One thing is certain: so long as it remains *really* doubtful whether or not a penitent is duly disposed, a confessor is not entitled to give unconditional absolution. What, then, should he do? Refuse absolution? Postpone absolution?

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Give absolution conditionally? There is no ready-made answer, no rule of thumb. The confessor must make a decision as to what is the best procedure for each particular case. And he has to decide promptly. This is no easy task.

The frequent making of such decisions, especially in a long session of confessions, is worrying and wearing. Hence it is important for the peace of mind of confessors that they should not be called on to make them more often than is strictly necessary. That is to say, it is important that penitents should not be classified as doubtfully disposed unless they are very clearly so. Indeed, there is a certain inherent objection to any classification of penitents.

The Sacrament of Penance is so essentially an individual matter that, in the first as in the last analysis, there must always be a consideration of the particular case. Each penitent must be judged as he stands, here and now, at the sacramental tribunal—conscious, as he so often will be, of his misery, with all his sins, his failings, his broken resolutions upon his head, yet, mayhap, full of repentance and determination for the future and buoyed up by the hope of a merciful pardon.

Unnecessary Anxieties

Where does all this lead? Not to a total denial of a recidivist problem but to a plea against what seems to be an undue exaggeration of that problem, with its consequent unnecessary anxieties. To preclude some danger of misinterpretation, it will be well to set down, here and at once, that this paper is principally an attempt to examine the problem of the recidivist from the standpoint of the confessor's position in forming a judgment on the penitent's worthiness to receive absolution. It is hoped that the examination will suggest, by way of conclusion, an easement of the burden and anxiety of conscientious confessors who, in the administration of Penance, will inevitably be faced with many recidivist penitents and who may be worried, more than somewhat, as to whether or not they should give absolution.

Nothing that is written here should be misconstrued as an attempt to mitigate or palliate the evil and the danger of relapse into sin—of which Scripture speaks so forcefully. And, needless to say, there is no denial that the confessor is in solemn duty bound to do what in him lies to win the recidivist from the error of his ways. For the confessor is a physician and a father as well as a judge. This paper then contains no apologia and holds no brief for automatic or machine-like absolutions. The confessor should always speak some words of exhortation and encouragement. But all these latter points would be a fruitful subject for fuller and separate consideration.

Here, however, the precise

questions are: What is the position of the confessor vis-a-vis the recidivist's dispositions? Must it be assumed by the confessor, from the very fact that the penitent is a recidivist, irrespective, too, of the cause of his relapse, that here and now he is at best only doubtfully disposed?—that, consequently, he is a problem penitent who cannot be absolved—unless, perchance, he exhibits extraordinary signs of repentance? To get these questions into line, it is necessary to examine, firstly, the appropriate role of the confessor and, then, to consider what exactly the penitent's dispositions must be and, in particular, what the purpose of amendment is.

A Judicial Trial

The confessor is primarily a judge. This is especially true in relation to his function of deciding whether or not absolution may be given to a penitent. It is a commonplace to recall that Penance was instituted after the manner of a judicial trial. Before passing sentence the confessor must consider the case submitted to him. He must estimate the dispositions of the penitent and form a judgment on their sufficiency. In very many cases the penitent will integrally confess his sins, will adequately express sentiments of sorrow and a purpose of amendment, will accept any obligations imposed—and there will be no good reason for questioning his sincerity. In such cases the confessor can, easily and quickly, form a prudent judgment that the penitent is duly disposed and, having spoken appropriate words of exhortation and encouragement, he will give, as he is gravely bound to give, unconditional absolution.

It must be stressed that the confessor's estimate of the penitent's dispositions need not be, oftentimes cannot be, any more than a prudently probable judgment. The home of these dispositions is the hidden recesses of the mind and will. "Cardignosis" is peculiarly a divine attribute. The confessor cannot read the human mind. He has to rely on the penitent's external expression or manifestation of his inner sentiments. And it is an admitted principle that the word of the penitent, whether testifying for or against himself, must be accepted. What else can the confessor do in the nature of things? How else can he have matter on which to form a judgment? In confession the penitent is the accused, the accuser, the principal, indeed, the only, witness.

The matter, then, for the confessor's judgment is the evidence expressed. On this evidence he can form a prudently probable judgment—frequently no more. But, then, nothing more is necessary.

If such a judgment did not suffice, the way would be wide open to endless scruples and difficulties and very few could be absolved — as St. Alphonsus

notes. In the prudent judgment of the confessor, is the penitent here and now disposed? That is the question. Thus the confessor's judgment is concerned solely with the present dispositions of the penitent. The time reference is the present. The future and the past are outside the issue.

The Penitent's Present Dispositions

But it may be asked whether, in the case of the recidivist, the fact of repeated relapse into the same sin after several confessions is sufficient, of itself, to preclude a prudently probable judgment that he is, here and now, disposed. It is assumed that the recidivist has confessed his sins, has expressed sorrow and a purpose of amendment and is prepared to accept the contingent obligations. Yet the question is this: should the confessor feel that, in this case, by reason of the relapse, he must go contrary to the usual procedure and refuse to admit the sincerity of the penitent's dispositions—unless there is the added evidence of extraordinary signs of repentance? The submission here is that this question should be answered generally in the negative; that, accordingly, recidivist penitents may (apart from exceptional cases) be adjudged worthy of absolution and, therefore, may and should, as a rule be absolved—even though they present only the ordinary signs of repentance. (It is submitted, too, parenthetically, that, even in the exceptional cases, rarely, if ever, need absolution be refused, if the confessor tries earnestly enough to dispose his penitent.)

In the Catechism of the Council of Trent it is stated that: "If the confessor, having heard the confession, judges that the penitent is not completely lacking in diligence in enumerating his sins or in sorrow in repenting for them, absolution can be given." In the situation presupposed here, namely that the recidivist duly confesses, expresses sorrow and a resolution of amendment, etc., surely the conditions required by the Tridentine Catechism for the giving of absolution are verified. The Catechism provides no basis for the view that extraordinary signs of repentance are necessary.

Why, then, is it suggested by some that the confessor should refuse to accept the word of a recidivist regarding his present dispositions? The reply usually made is: because he has given his word before and has failed to keep it and, therefore, is judged likely to fail again. But this reason is beside the point. The fulfilment of a resolution is a matter of the future of which the confessor is not judge. This fulfilment is something entirely distinct from the resolution as it exists here and now. Thus there is no incompatibility between a confessor's prudent judgment that the penitent is at present disposed and even a certain judg-

ment that he will relapse in the future. But all this will emerge more clearly from a formal examination of the purpose of amendment—for it is really this purpose which is called in jeopardy by those who claim that recidivists are only, at most, doubtfully disposed.

The Purpose Of Amendment

What is this purpose of amendment? It is an act of will whereby the penitent here and now resolves to avoid sin in the future. It is a present determination to do something in the future. It is not a promise: it begets no new or special obligation to avoid sin. The purpose must, indeed, be firm and efficacious—in the sense that it is a present serious determination to adopt the means of avoiding sin, not at all in the sense that it must necessarily be followed by actual, and still less by successful, adoption of these means.

The purpose of amendment can, then, have these necessary qualities, even though the penitent falls, soon and effortlessly, into the same sins; even though, in the ordinary course of things, he seems to have, say by reason of habit or of a necessary occasion, a poor enough chance of keeping his resolve; even though he knows (and the confessor knows, too) that the odds are heavy that he will relapse. The purpose of amendment can be firm and efficacious—though blind. For this purpose, like the sorrow of which it is the concomitant, is an act of will—not an intellectual judgment.

There are psychological factors which should be mentioned at this point. The fact that the recidivist comes freely to confession, submits his sins to the judgment of the priest, expresses sorrow and purpose of amendment, and is prepared to fulfil any contingent obligation, is a strong argument in his favor.

Moreover, the circumstances of confession create what might be called a special atmosphere in which the sinner feels and maybe thinks somewhat differently from his normal manner. The penitent is generally a little keyed up. He may, to some extent, forget or abstract from his weakness, manifested abundantly in past relapse. Or, if he adverts to his weakness, very frequently he feels that he now has or will be given new sources of strength; that the future will be different; that he will take the precautions on which he is now resolved. He is really determined not to fall again. And, it must be recalled, this determination can co-exist with knowledge of repeated past failures and even with the grave fear of future falls. Intellectually, the sinner can perceive the difficulties and can estimate the probabilities against him—yet his will can be determined here and now on amendment.

There is in all this, if you will, a psychological problem which, indeed, can only adequately be explained by the helping

power of grace. It must surely be that this determination of will, in spite of so many difficulties, is the working of God's gentle Spirit, bringing hope of life and strength to the bruised and broken reed, bringing balm to hurt minds unable fully to face the spectacle and consequences of their own weakness and degradation. Whatever the final explanation may be, it is clear that the most confirmed sinner, no matter how conscious of past failure or how fearful for the future, can elicit here and now the firm and efficacious purpose of amendment which is sufficient for the sacrament. Otherwise how could these sinners ever slough the burden of their sins?

Frailty Of Good Resolutions

Human experience eloquently bears out the complete distinction and independence between the making of a resolution and its subsequent fulfilment. What priest has not heard and been convinced of the sincerity of the sinner's solemn averment "never again," only to find that relapse followed hard upon this purpose of amendment?

And are we not all unhappily aware that our own resolutions, however sincere and earnest, oftentimes prove unspeakably fragile in the face of temptation? We are sincerely sorry, say, for our lack of charity, and we are seriously and firmly resolved to be charitable in the future. Yet we may easily, even casually, relapse. Perhaps we excuse or delude ourselves by thinking and suggesting that the temptation has come in a new form, that there were new annoyances, new vexations. But the simple fact is that we have fallen, perhaps easily and quickly, in spite of our resolution. Yet rarely will we question the sincerity of that resolution at the time at which it was made. And in this we are right. Our relapse was due, we believe, to frailty. The principle we apply to ourselves should be applied to others. Their sin may sometimes, perhaps, be greater, but the principle at issue is the same.

All this demonstrates that relapse, in itself, is no proof whatsoever of the insufficiency of the penitent's purpose of amendment. Relapse can never prove the absence of the necessary dispositions in past confessions. Still less can past relapse prove the absence of due dispositions in the present confession. Yet this two-directional proving force is sometimes attributed to relapse. In this attribution there is a twofold fallacy which must be clear to one who understands what the purpose of amendment really is—a present determination to avoid future sin.

It may be urged—and for the purpose of argument the point can be conceded—that, at the least, relapse always casts some suspicion on the firmness and efficaciousness of the purpose of amendment. But such suspicion is quite compatible with a prudently probable judgment that

the penitent is here and now sufficiently disposed. Moreover, the testimony of human experience that relapse is usually due to fickleness of will in fulfilling the purpose, and not to a defect in the purpose itself, serves greatly to allay, if not completely to eliminate, the suspicion. In the case of relapsing sinners, as in the case of all penitents—supposing that confession, etc. has been made—the vital question is: are they here and now truly sorry and seriously determined to avoid sin in the future? It is on this, and on this alone, that the confessor must form a judgment—which need be no more than prudently probable.

Sufficient For Absolution

The confessor may have at his feet a relapsing sinner who, however, has duly confessed, expressed sorrow and a purpose of amendment, etc., in fine, one who has placed externally all the acts required from penitents. Surely there are here all the ingredients for a prudent judgment—not that the sinner will amend—but that he is sorry for the past and is now determined to amend in the future. And this suffices for absolution. To recall again the revealing words of the Catechism of the Council of Trent: "Si, audita confessione, judicaverit (confessarius) neque in enumerandis peccatis diligentiam, nec in detestandis dolorem, poenitenti omnino defuisse, absolvi potest."

Reference has been made earlier to the recognized principle that the testimony of the penitent, whether for or against himself, must be accepted. If, then, the recidivist insists that he is sorry and determined now to amend, how can a confessor get behind, or justifiably go against, this statement? He might possibly accuse the penitent of lying, of trying to deceive him, of being indisposed, and might point in proof to a trail of broken resolutions in the past. But the sinner can reply—and there is no rebuttal of the answer—"Yes, in my frailty, I broke my resolutions, but I was sincere and determined when I made them. And, in any case, I am sincere now and I am firmly resolved this time to give up sin." And this time may, indeed, for all the confessor knows, be for the sinner the hour of greatest grace and the beginning of a new life. Only God can say.

As has been noted, even if the confessor were sure that the penitent would relapse, this would not preclude the possibility of a prudent judgment that the necessary dispositions are now present. But, in fact, the confessor can never be sure that there is no likelihood of future amendment. He may rather hope that the grace of absolution will enable the sinner at least to lessen the number of his falls and that the grace of repeated absolutions, if he comes to confession regularly, will gradually win him entirely from the error of his ways.

The submission here is, then, that recidivists need not and should not normally be regarded as badly or doubtfully disposed. When they come to the Sacramental tribunal and duly and carefully perform the acts required from the penitent, expressing the ordinary signs of repentance, the presumption is that they are properly disposed. And in these circumstances, the confessor may easily and without anxiety form a prudently probable judgment in their favor and give unconditional absolution. There may, of course, be recidivists whose dispositions —perhaps by reason of the careless manner of their confession, etc., or the evidently malicious nature of their relapse—must be regarded as really doubtful. But these cases are exceptional and will be easily recognized.

It may be objected against the views submitted here that easy absolution of recidivists will surely beget in them an indifference to relapse and to its malice. But this danger can and should be offset by the advice and exhortation of the confessor. For while the confessor need not normally let the fact of relapse interfere with his judgment that the penitent is disposed, he should take this fact into account when exhorting and encouraging his penitent to give up his sinful ways. The time available to the confessor is much better spent in such exhortation of recidivists than in useless and anxious calculation as to whether the penitent may or may not be absolved.

Summary

By way of conclusion, the following summary may serve to focus attention on the more important points made. The confessor is a judge. His judgment has reference only to the penitent's present dispositions. The evidence for the confessor's judgment is provided by the statements of the penitent who must be heard both for and against himself. The penitent's purpose of amendment is a present serious determination to avoid sin in the future. Relapse into the same sins does not prove the absence of a due purpose of amendment in past confessions and still less in the present confession. Relapse does not preclude a prudently probable judgment by the confessor that the penitent is here and now disposed. If the confessor can form this prudent judgment he may, and, as a rule, should, give there and then unconditional absolution. A confessor should always speak particular words of exhortation to recidivist penitents.

Pays to Advertise?

It does not always pay to advertise. Not later than last week a friend of mine, a farmer, of course, advertised in our widely read local paper that he had 25 feeder pigs for sale. The next night all were stolen.—**Fr. Lelen.**

New Marriage Legislation for Orientals

Stephen C. Gulovich, S.T.D.

Motu proprio: "Crebrae allatae"

ON February 22, 1949, by the Motu proprio *Crebrae allatae* Pope Pius XII enacted a new marriage Code for Catholics of all Eastern rites and thus put an end to the confusion that existed in this matter. The new legislation, which became effective as of May 2, 1949, abrogates all general, particular or special statutes, even those enacted by Synods having a special approval by the Holy See. In like manner all prescriptions and prevailing customs whether general or particular, as well as all particular legislation contrary to the provisions of the new law are abolished, unless the new canons allow for the observance of the old law or legitimate custom.

Generally speaking, the new legislation is similar to the provisions of the Latin Code, although in many instances the ancient traditions of the various Eastern rites were taken into consideration. In the present series of articles we wish merely to outline the more important phases of the new law, giving particular attention to the practical needs of the parish priest.

The new legislation consists of 131 canons which correspond to Canons 1012 to 1142 of the Latin Code. The first eight canons, five of which are the same as the Latin Code, form the introduction to the new law. The remainder are divided into thirteen chapters dealing with the preparation for marriage and publication of the banns (cc. 9-24), the impediments in general (cc. 25-47), prohibiting impediments (cc. 48-56), diriment impediments (cc. 57-71), matrimonial consent (cc. 72-84), canonical form (cc. 85-92), *matrimonium conscientiae* (cc. 93-96), time and place of celebration of marriage (cc. 97-98), the effects of marriage (cc. 99-106), the separation of spouses—in two articles — dealing with the dissolution of the bond (cc. 107-116) and separation (cc. 117-121), convalidation of marriage —in two articles—dealing with simple convalidation (cc. 122-126) and *sanatio in radice* (cc. 127-130) and finally on second marriages (c. 131).

With reference to the preparation for marriage and the publication of banns, the present legislation does not differ from the provisions contained in the corresponding canons of the Latin Code. Here and there we note a slight change in the wording; this, however, does not induce any substantial change. Hence, regardless of what the law or custom may have been in the past, the same procedure is to be observed by Catholics of

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the various Eastern rites as was hitherto observed by the Latins. In fact, Canon 10, No. 3 gives the local bishops of the Eastern rites the faculty to introduce provisions to be observed in the process of investigation, thus giving the bishops the right to introduce the Instruction of the Sacred Congregation of the Sacraments of June 29, 1941, which apparently was not binding on Catholics of the Eastern rites.

A List of Impediments

With reference to the impediments at the present time, we can only enumerate them and leave the discussion of the finer points for a later date. The following are recognized as prohibiting impediments:

(1) A public vow of perfect chastity given in simple or minor profession, a private vow of virginity, perfect chastity, not to marry, to embrace the religious state, and to receive the subdiaconate or major orders (provided subdeacons in a given rite are bound to observe celibacy).

(2) Guardianship or legal relationship resulting from adoption, provided the civil law prohibits marriage in such cases.

(3) Mixed religion. In connection with the impediment of mixed religion and disparity of worship, the same procedure applies as was provided by the Latin Code. In addition to these impediments the pastor should warn the faithful against marriages to be contracted with notoriously lapsed Catholics, members of condemned secret societies, public sinners and those who are known to have incurred an ecclesiastical censure. In these cases the pastor should not assist at the marriage without consulting with the local bishop.

The diriment impediments are listed as follows: age (16 years for the male and 14 years for the female), antecedent and perpetual impotency, previous bond, disparity of worship, major orders (including the subdiaconate), solemn profession and a vow of chastity which in special cases has been recognized by the Holy See as having the effect of a diriment impediment, abduction, crime, consanguinity in the direct line, consanguinity in the collateral line up to and including the sixth degree, affinity in the direct line, affinity in the collateral line up to and including the fourth degree, public decency, spiritual relationship (between sponsor, child, and parents) and finally, guardianship or legal relationship resulting from adoption in such countries where civil law recognizes such guardianship or relationship as a diriment impediment. It should be noted that according to Canon 59, No. 2, if a marriage is null and void or has been dissolved, the parties to the marriage may not contract another marriage until an official declaration of nullity has been obtained.

Obtaining a Dispensation

Dispensations should be obtained from or through the bish-

op of the place where the marriage is being contracted. In case the parties to the marriage are of different rites, the dispensation must be obtained from the bishop of the groom; if the groom is a non-Catholic, the dispensation should come from the bishop of the bride (Canon 32, No. 5). It should be noted that the provision of this canon abrogates the provisions of article 40 in the Decree "Cum data fuerit" governing the Ruthenians which stated that all dispensations in marriages of mixed rites had to come from the bishop of the bride.

Of greater practical importance are the canons governing the required form of solemnizing marriages. The provisions of these canons read as follows:

Canon 85, No. 1. Only those marriages are valid which are contracted in the course of a sacred ceremonial in the presence of the pastor, or the local hierarch (bishop) or a priest who received faculties to assist at the marriage from either of the above named and in the presence of at least two witnesses, provided the provisions of the canons which follow are observed and without prejudice to the exceptions made in Canons 89 and 90.

No. 2. The presence of a priest assisting at and blessing the marriage is considered to be the sacred ceremonial spoken of in No. 1.

Canon 86, No. 1. The pastor and the local hierarch validly assist at a marriage:

1) Beginning only with the day they legitimately assume the administration of their benefice or office unless they have been excommunicated, interdicted, or suspended from office either by a condemnatory or declaratory judgment.
2) Within the confines of their own territory regardless of whether the parties to the marriage are their subjects or non-subjects provided, however, the parties belong to the rite of the pastor or hierarch.
3) Provided they have not been compelled either by force or grave fear to ask for and receive the consent of the parties to the marriage.

No. 2. A hierarch or pastor may validly assist at the marriage of faithful of a different rite provided he qualifies as the proper hierarch or pastor according to the provisions in No. 3, 2-4.

No. 3. 1) Unless otherwise stipulated, one belongs to the pastor and hierarch of one's own rite in the territory in which a domicile or quasi-domicile has been acquired.

2) In places where the faithful of a given rite do not have their own pastor, their hierarch should designate a pastor of a different rite who is to have charge of these faithful, after this hierarch has obtained the

consent of the pastor's hierarch.

3) Outside of the territory of one's rite, the local hierarch is to be considered the proper hierarch, provided there is no hierarch of one's own rite. In such places where there are several hierarchs, he is to be considered the proper hierarch who was so designated by the Holy See, or, having obtained the consent of the Holy See, one appointed by the Patriarch, provided particular law charges the Patriarch with the care of those of his faithful who live outside of the patriarchate.

4) The proper pastor or hierarch of a *vagus* is the local pastor or hierarch of one's own rite of the place in which he is actually staying; if a pastor or hierarch of one's own rite is not available, provisions stated in Nos. 2 and 3 should be observed.

5) Those who have only a diocesan domicile or quasi-domicile must look to the pastor of the place in which they are staying as their proper pastor.

Canon 87. No. 1. 1) A pastor or local hierarch who can assist validly at a marriage within the confines of his own territory may also grant faculties to another priest to assist at a specified marriage provided he does so expressly and the priest is specifically named; he may also grant that priest faculties to subdelegate another specifically named priest to assist at a given marriage;

2) The pastor or the local hierarch may grant the assistant pastor *(vicarius cooperator)* general faculties to assist at marriages; once these faculties have been granted he in turn enjoys the faculty to subdelegate as specified in No. 1;

3) Any faculty granted in contravention of the provisions in Nos. 1 and 2 is null and void;

No. 2. Faculties described in No. 1, 1, should not be granted until all provisions of the law concerning the investigation of freedom to marry have been fully observed.

No. 3. Local hierarchs who, according to the provisions of the law, are entrusted with the care of faithful of a different rite may grant general faculties to assist at a marriage of Eastern-rite faithful to a rector of any Eastern-rite church or any other priest who is in charge of faithful not having a pastor of their own rite, even though the rector or the priest be of a different rite.

Canon 88. No. 1. A pastor or local hierarch may licitly assist at a marriage:

1) if he has legitimately established the free state of the contracting parties according to the provisions of the law;

2) after he has established the fact of domicile, quasi-domicile, or one month's residence of either one of the parties, or, if it is a case of a *vagus*, at least one of the parties to the marriage is actually staying in the place;

3) if conditions described in

2 are not present, permission must be obtained from the pastor or hierarch of the domicile, quasi-domicile, or one month's residence of either party to the marriage, unless it involves the case of *vagi* actually traveling who have no permanent dwelling place or unless there exists a grave necessity which would excuse from asking permission.

No. 2. A pastor, if such be the provision of a particular law, must obtain the permission of the local hierarch to assist licitly at a marriage.

No. 3. The marriage should be solemnized in the presence of the pastor of the groom unless there be a legitimate custom ruling otherwise or one be excused by a just cause. Marriages of Catholics who belong to different rites must be solemnized according to the rite of the groom and in the presence of the groom's pastor, unless the groom who has a domicile or quasi-domicile in an Eastern region agrees to have the marriage solemnized according to the rite of the bride and in the presence of her pastor.

No. 4. A pastor who assists at a marriage without the permission required by law must not appropriate the stole fee but must forward same to the proper pastor of the contracting parties.

Canon 89. If a pastor or local hierarch or a priest who had received faculties to assist at a marriage, according to the provisions in Canons 86 and 87, cannot be had, or the parties to the marriage cannot go to him without grave inconvenience:

1) In danger of death a marriage may be validly and licitly contracted in the presence of two witnesses only; and even when there is no danger of death present, marriage may be contracted in the same way provided it can be prudently foreseen that the state of affairs described above will last for one month;

2) In both cases, if there should be a priest who can assist at the marriage, he must be called and must assist at the marriage together with the witnesses, without any prejudice, however, to the marriage contracted in the presence of two witnesses only.

Canon 90. No. 1. The following are bound to observe the form described above:

1) All persons baptized in the Catholic Church, and converts to the Church from heresy or schism, even though these or the others have afterwards lapsed from the Church, whenever they contract marriage among themselves;

2) The same persons as mentioned in 1 whenever they marry baptized or non-baptized non-Catholics, even after a dispensation from mixed religion or disparity of worship was obtained.

No. 2. Without any prejudice to the provisions in No. 1, 1, baptized non-Catholics are not bound to observe the Catho-

lic form of marriage whenever they contract marriage among themselves or with non-baptized non-Catholics.

Canon 91 contains provisions identical to those of Canon 1100 of the Code with reference to the sacred rites to be observed during the solemnization of marriage, while Canon 92 repeats the provisions of Canon 1103 of the Code with reference to the recording of the marriages.

The study of the above-quoted canons, which govern the solemnization of marriages contracted by Catholics of the various Eastern rites, contains a number of entirely new laws.

Canonical Form Must Be Observed

As of May 2, 1949, all Catholics, regardless of rite, are bound under pain of nullity to observe the canonical form of marriage whenever they contract marriage among themselves or with others. Hence, after that date a Catholic of any Eastern rite, aside from the cases mentioned in Canon 89, in order to contract a valid marriage must present himself to a duly qualified witness of the Church, i.e. the local bishop, the local pastor, or a duly appointed delegate of either. It is also clear from this canon that mere permission to assist at a given marriage is not sufficient; one must have specific delegation for a specific case. The most radical change has to do with marriages of Catholics of different rites. Without special delegation a priest may not assist *validly* at the marriage of Catholics who are not of his rite. This delegation, it would appear from Canon 87 No. 3, can only be given in such cases where there is no pastor who would be of the same rite as the parties to the marriage.

According to Canon 1097, No. 2 of the Latin Code, "Marriages of Catholics belonging to different rites shall be contracted in the presence of the pastor of the groom and according to the ceremonies of his rite, unless a particular law rules otherwise." Subsequently, in the Decree *Cum data* the Holy See ruled that Ruthenians contracting marriage with Catholics of a different rite must have their marriage solemnized in the presence of the bride's pastor and according to the ceremonies of her rite. The new law, however, insists that mixed-rite marriages be solemnized in the presence of the groom's pastor and according to the ceremonies of his rite, thus cancelling the provisions of the *Cum data* in this matter. The exception which is granted for "Eastern regions" evidently is not applicable in the United States. Consequently, as was the case with the Armenians, the Maronites, and other Catholics of the Eastern rites, henceforth the Ruthenians also must have their marriages solemnized in the presence of the groom's pastor *when marrying Catholics of other rites.*

We advisedly say "when

marrying Catholics of other rites" because of the provision in Canon 88, No. 3 which represents a radical departure from the customary practice. According to this paragraph, all marriages should be solemnized in the presence of the groom's pastor. An exception is allowed where there exists a different legitimate custom or a just cause.

It is known, however, that by virtue of a special decree issued by the Holy See in 1914, the Ruthenians have been observing the canonical form of the *Ne temere* decree thus establishing a legitimate custom with regard to this matter. Hence, unless the bishop should rule otherwise, when marrying among themselves Ruthenians may continue to have their marriages solemnized in the presence of the bride's pastor.

(In the Pittsburgh Exarchate the bishop ruled that when both parties to the marriage are subjects of the Pittsburgh Exarchate, the marriages are to take place in the church of the bride and in the presence of the bride's pastor.)

It should be noted that the provisions regulating the solemnization of marriages in the presence of the groom are not binding under pain of nullity; they are required solely for the liceity of marriages.

General Norms

The following rules can be laid down with regard to the solemnization of marriages:

1) A priest of the Latin rite cannot *validly* assist at the marriage of two Catholics of any Eastern rite or at a mixed marriage in which the Catholic party is of an Eastern rite unless specific delegation was received according to the provisions mentioned in Canon 86, No. 3, 2-3 and Canon 87, No. 3. The same is equally true when the priest is of the Eastern rite and the parties to the marriage are of a different rite.

2) When the parties to the marriage are of two different rites *for liceity* the marriage must take place in the presence of the groom's pastor. However, the pastor of the bride could assist validly at the marriage but he would be committing a grave offense and is bound to return the stole fee to the groom's pastor.

3) Ruthenians, when marrying among themselves, may continue to solemnize their marriages according to the old custom, i.e. in the presence of the pastor of the bride, unless the bishop should rule otherwise.

4) All marriages, *including mixed marriages,* must be solemnized in the church in conjunction with the full marriage ceremony as prescribed in approved liturgical books or in accordance with an approved liturgical custom.

In connection with this point it must be remembered that the mere presence of the priest at mixed marriages is not sufficient, for Canon 85 of the new

Code expressly states that only those marriages are valid which are contracted in the presence of a qualified minister *ac benedicentis*. Accordingly, then, mixed marriages in which the Catholic party is of the Eastern rite, cannot be *validly* solemnized in the rectory or some building or room adjacent to the church. It is also doubtful whether the ceremonial generally used by the Latin clergy in this country for the solemnization of mixed marriages could be considered as the "benedictio" required by the Eastern Code.

Polish Priests Princes

The Polish word for "priest" is a contraction of a word meaning prince. King Boleslaus the Brave (999), who had so great a reverence for the clergy that he always remained standing in the presence of a priest, raised the priests of his realm to the rank of princes. Since then priests have been addressed in Poland as princes and the title "prince" is prefixed to their name very much as the English title "Reverend" is prefixed to a priest's name in our country. Because of the contracted form, however, and its age-long usage to signify a priest, very few people advert to the fact that the word has any connection with the word "prince." To most people it simply means "a clergyman."

"Father" is reserved only for monks, whereas the title "prince" is applicable to all clergymen. In confession, however, the faithful address both a secular and regular priest as "spiritual father."

There is another Polish word for "priest," namely "kaplan." Many Polish Jews have it as a surname. This word denotes a priest as a sacrifice or one who offers sacrifice. Its Latin equivalent is "sacerdos." It is never used as a title.—Contributed.

Pagan Albion

The Sunday Empire News said recently that an average 20 of Britain's 50,000,000 residents spend their Sundays in one of the following ways:

Fourteen listen to the radio.
Eight go visiting or entertain visitors.
Eight go for a walk.
Four "do a spot of gardening."
Four have a drink and a chat at the local "pub."
Two go to the movies.
Three go to church.

Tepidity

John J. Jepson, S.S.

An examen

I

WE make humble profession: "Thou knowest all things." "You are clean, but not all; for He knew who it was that would betray Him." Thou knowest well the abyss between our protestations and our accomplishments. We promise Thee glory by correctness of living, and discover deficiency and pretense in so doing. We stay contentedly in the valley though we thereby miss Thy transfiguration. Thou invitest us "ascende superius," but we cling to the lower place and fail this, an opportunity to recline on Thy breast at the banquet of the Lamb.

II

What is our attitude towards tepidity? Have we a vivid conviction that it is dangerous and miserable? Dangerous, because Christ has condemned it: "Would that thou wert hot or cold . . . I begin to vomit thee out of my mouth." Who can safely face that threat? Rejection by Christ because of mediocrity. In that threat do we read a veiled surmise that the likelihood of change is futile and hopeless? Is that not alarming? It forces the question: Can *we* be tagged as "mediocre" in our spiritual life? We can, if we are content with our present state of soul.

As for the misery involved—tepidity results from a divided service in religion: upward aspiration, downward pull; now urged one way, now another; perpetual tug of war going on in the soul; pledged to God, living to self; going about with a conscious contradiction in one's very life, living a lie. That disgusts even an onlooker. He can't hold back the comment, "hypocrite." And the indicted one is well aware of the hypocrisy. Is there not misery in such a state?

Pry into the cause of tepidity. What keeps you back from spiritual advancement? Some trifle. You are not trying to give up some pet liking. It is not heinous sin or downright neglect of God that hampers you; it is a daily infidelity in something we call "slight." Don't you find that in some trivial matter you persistently want your own way? You will not let go of that cherished thing. Its very insignificance becomes your excuse for holding on to it. "It's so trivial," you say, "it can't be the drag my confessor tells me it is." Is there not some known shortcoming which you will not get rid of? That is the pebble in your shoe which makes walking a torture.

Suppose you had a thirst for God—"As the hart panteth after the fountains of water, so my soul panteth after thee, O God"—or a sense of real need for God, would you ever feel "I am good enough"? Because you are safe

in the essentials and a little better than that, you are satisfied; you do not choose to go the whole way with God. Is that not a lack of trust? You don't believe Him when He says that you can get a foretaste of heaven in prayer, that carrying the cross after Him is the condition of discipleship and possession of His peace, that self-denial and fraternal charity are the marks of His intimates, that doing His will is the passport to heaven, that only an interior life produces fruit ripe with His blessing, that looking back is unworthy of Him, that though the called are many, the chosen are few.

Where is the sincerity of your purpose to be another Christ, the truth of your professed loyalty to Him, the genuineness of your love for Him?

III

We like perfection in our work and we make effort to achieve it. We are anxious about many a problem, eager for many kinds of work, careful in our social relations. But in dealing with Thee, O Lord, our tendency is to take the will for the deed. We ought to act differently, to counteract the influence of the world which is ever flagrantly more pagan and neglectful to Thee. By our perfection in virtue we should be atoning for the general indifference and contempt to Thee. Yet we are timid in sticking by Thee and too little solicitous to realize our ideal and perhaps heedless of conscience whispering so often "I do not find thy works complete before my God."

Rouse us, O Lord Savior. "Change us and we shall be changed"—"Not to us, O Lord, not to us but to Thy name be the glory."

JULIE---

Or Housekeepers Are Hard To Get

"I could get married, too, if I'd take the kind of man she did."

The Church and the Jew

Lon Francis

Holland, Austria and Hungary

IN August, 1942, a document was read in all Catholic churches of Holland criticizing the anti-Jewish measures.

On December 15, 1937, the following news item, dated *The Hague,* appeared in the American press:

The Netherlands: The Catholic Minister of Justice defended the Christian Cabinet in its policy of extending hospitality to Jewish exiles from Germany, in the lower house of Parliament yesterday.

During a debate on naturalization of 1453 aliens, National Socialists accused the government of allowing the country "to be overrun by Jewish refugees from Germany."

The Catholic Minister of Justice, Carel Goseling, replied that the Christian Cabinet would not allow discriminate remarks about Jews. "In these dark days," he said, "it should be borne in mind that the man whom the people of the Netherlands regard as their Saviour was a Jew."

Austria

An American who lived in Vienna for many years wrote in part as follows, in an article published by the New York daily, *PM:*

"The Austrian Church has been considered generally as tending to be anti-Semitic. The Social Democrats deliberately encouraged this view in their anti-clerical propaganda. I can testify to this: that after Nazism invaded Austria the Catholic Church was the only non-Jewish organization in Austria which protected vast numbers of Jews, when it was able, from the more drastic forms of persecution. Many Jews became Catholics, and the Church attitude seems to have been that it was the duty of the Church in any circumstances to give them all possible aid.

"Austria can be said to be undergoing, despite Nazism, a great religious revival. Religion has become a living thing to thousands who were only automatic worshippers under the old regime. Its growth has been spontaneous and powerful.

"When the hour to strike for freedom comes, the churchmen will be in the front ranks, leading the Austrians against their oppressors. They will be arrayed as a Church Militant. A resurgent Catholic Austria will be behind them."

Back in February, 1938, when Austrian Jews manifested their great fear of a Nazi invasion because of what its consequences would be to them, Chancellor Kurt Schuschnigg reassured them, telling them that they would have nothing to fear from

Nazi influence in his government. If after the invasion the Chancellor was unable to make good his promise—because he himself was taken prisoner—it was, of course, not his fault.

When the Nazis invaded Vienna Cardinal Innitzer was assaulted and his home invaded because, a few weeks previously, the Nazi Mayor of the city, in a fiery speech, accused him of being "a friend of the Jews."

That civil rulers who are truly Catholic are adverse to racial persecution was confirmed recently in Austria. Chancellor Schuschnigg did all in his power not only to keep down the Nazi element in Austria, but to protect the Jew from being attacked by it. Immediately after the Chancellor returned from Bavaria, where he was forced to make certain concessions to Hitler, he reported that there would be no persecution of the Jews in Austria as there had been in Germany. This evidently was one of the points of internal government that he intended to insist on. If, despite that assurance, there should have arisen manifestations of anti-Semitism in Austria, the conclusion is justified that the Nazi element simply could not be kept in control.

On February 22, 1938, American newspapers carried an account of demonstrations by the Nazi forces of Vienna in front of the Catholic University. This shows that the real Nazi was as anti-Catholic as he was anti-Jewish.

But was not a large part of Austria's population hostile to the Jews only a few years back? Yes, but not because they were Jews, but rather because they were found in large numbers on the side of Bela Kun when Communism was first introduced into Austria. Later, Catholics were subjected to more bitter persecution than the Jews by Austria's Socialist government.

From two works produced in Austria, namely, *Under the Red Flag — Austrian Bolshevism*, published by Leopold Stocker, of Graz, and *Out of the Workshop of Free-Masonry and Jews in Austria in Post-War Times*, by Dr. Freiderick Hergeth, it becomes clear that Jews in Austria were persecuted not as Jews, but as Freemasons of the Grand Orient or atheistic type.

Up to the time of the Revolution Masonry was forbidden in Austria, although fourteen Austrian Lodges did exist on Hungarian territory. On November 5, 1918, permission was secured to establish the Grand Lodge in Vienna. According to the leader of the Austrian Social Democratic Party, the Jewish Freemason, Dr. Otto Bauer, who is charged with responsibility for the Revolution of February, 1934, ninety per cent of the Austrian Social Democratic Party had adopted and sponsored the program of Bolshevism. As late as 1927 Austro-Marxism was

ninety per cent Bolshevik, and was directed by Dr. Otto Bauer who, together with Dr. Julius Deutsch, after several unsuccessful attempts at revolution, was forced to seek safety in Czechoslovakia. This Dr. Deutsch was recently in Spain continuing his revolutionary program.

Hungary

Cardinal Seredi, Primate of Hungary, has, more than any other person of that nation, condemned Nazism with its racism program and its collective responsibility demand.

The Budapest paper, *Fuget-len Magyarorsag*, reported an outspoken speech by the Cardinal Primate of Hungary on that subject:

"When waves of uncontrollable emotion and unleashed passion sweep men and women from their feet," the Cardinal said, "personally and collectively they do not desire to accept any responsibility. I would not care to talk about collective responsibility, for that only exists in theory and is never found in practical life. Today in schools as well as in later life people are trying to reassure their own conscience by the idea of collective responsibility, and this actually makes them evade the consequences of their own collective acts.

"I prefer to speak about individual responsibility, which is the basis of all Catholic morals. Any common-sense theory would demand that an individual be held responsible for his own acts. This responsibility cannot be transferred to another person.

"The Church has always declared herself opposed—and remains now—to reprisals against innocent persons for crimes committed by others. The State should follow our principle when dealing with foreign affairs as well as with home affairs. Punishment and responsibility should not be transferred from one person to another, reprisals should be dispensed with.

"From the practical point of view, even when dealing with international relations, the responsibility for the acts of one country are often transferred to another which had nothing to do with the action in question, and the public often accepts this false idea."

Cardinal Seredi led a movement in Hungary in opposition to anti-Semitic legislation. The Hungarian newspaper *Nimzeti Ujsag* published an article, in its Christmas number, 1941, on "Family Life," wherein it described the recent anti-Semitic legislation as "incompatible with Christian ideals of the sanctity of marriage."

The influence of Hungary's Cardinal brought about the defeat of legislation designed to curtail the rights of the Jews. Early in 1942 the press carried this item:

"A bill to increase anti-Semitic restrictions in Hungary was defeated in the Felsohaz, or Upper

House of Parliament. We learn from Budapest that the defeat is attributed largely to the strong opposition of Cardinal Seredi, Primate of Hungary, who denounced the principle of racial superiority or inferiority among peoples. When the Cardinal learned that the measure had passed the Lower House of Parliament, or Kepviselohaz, he immediately announced that he would oppose its passage in the Upper House. Catholics in both the Lower and Upper Houses voted against the bill.

Cardinal Mindzenty, now in prison, was previously arrested by the Nazis because he befriended the Jews.

Proof

Bishop O'Brien, in **Extension**, tells an interesting anecdote which happened in the early days of the Extension chapel railroad car. The car was being exhibited in the east, and crowds came to view it as a curiosity.

One old gentleman inspected the rolling church very carefully, and then announced to the priest in charge: "I don't believe this is a real Catholic church."

"Why not?" the priest asked.

"Because I never saw a church going helter-skelter over the country like this."

"But we have the same altar, the same stations, the same holy water that you find in any Catholic church."

"I still don't believe it!" the old gentleman insisted.

Just at that moment a heavy acetylene torch fixed on the ceiling to afford illumination came loose from its moorings and fell upon the old gentleman's head. The blood spurted out, and the priest rushed to give first aid. As he applied his handkerchief to the now prostrate skeptic, the old man was heard to murmur:

"Oh my God, forgive me for doubting the priest!"—**The Liguorian.**

Distraction at Prayer

There is a memorable tale of domestic crisis at Father John Murphy's presbytery in Cork. Mary Lodge, his housekeeper, rushed into Father Murphy's room crying: "Oh, your Reverence, the two new servants, Biddy and Judy, have taken knives to each other and are killing each other downstairs."

The old man, who was reading his breviary, looked up. "Begone, woman!" said he. "Shut the door and dismiss the survivor in the morning."—**Dr. B. G. MacCarthy, M.A.**

N. O. D. L. Notes

Watch out for the "slicks" and the popular novels

Paul M. Lackner

THE National Organization of Decent Literature, formed by the American Bishops, and capably directed by Bishop John F. Noll, D.D., of Fort Wayne, Indiana, is again rising strong and effective. I say "again," because its splendid program was temporarily halted due to the lack of manpower caused by the war. Now, however, encouraging reports are being received from many dioceses. Yet despite the intensive campaign in which we are engaged, we wish to emphasize that the work is only begun. Not only must we organize committees, but we must exercise constant vigilance in sections already organized lest condemned literature slip back on the stands.

The NODL has been criticized as a negative approach to the problem. We admit that the approach is negative but we do not subscribe to the criticism. The literature problem demands a double approach. Good literature must indeed be always encouraged, but at the same time filth must be removed. Recent reports from Bishop Noll tell us that the morals of our youth are seriously endangered due to the fact that the 100 condemned magazines now being printed are specifically catering to the sexual impulses of our youth.

In interviews with a number of publishers, Bishop Noll found them willing to admit that "they are appealing to the already built-up sex consciousness of youth, and . . . not averse to the increasing of it in order to secure a wider field for their periodicals." As a result, many such firms have "an interlocking association" enabling all to profit from every new market turned up.

Financial profit, however, is not the sole kind reaped by these sources of filth, the Bishop warns. Behind the trade have been discovered numerous organizations dedicated to fostering irreligion in America, Communistic groups and others whose purpose is well served by "literature" that makes for immorality and godlessness in the nation's younger generation.

The Bishop finds, in the words of Dr. Irving Steinhardt, formerly of Cornell University, further testimony that profit motivates publishers of sex: "The man or woman who knowingly helps the cause of immorality . . . should be absolutely ostracized both socially and in a business way. The fact that you refuse social recognition does not affect them—their tender spot is their pocketbook . . . Decrease their incomes and the light will dawn upon them."

Though the out-and-out filthy magazines and those of the "confession" type, with a circulation

near 15,000,000, comprise the bulk of the danger, a large part of youth's sexual morbidity can be attributed to so-called "slick" periodicals and popular novels, Bishop Noll continues. The effect of the "slicks" is insidious because seldom do they contain more than one or two sexually stimulating stories per issue, enough to entice more purchasers who want such dirt without endangering the magazine's "higher class" rating. To public libraries, stocking the sexy novel means higher circulation figures and therefore larger appropriations, he points out. But it means also making such trash readily available to youngsters whose parents should not allow it in their homes.

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

MAY, 1950

DISAPPROVED COMIC BOOKS

Adventure Into the Unknown
All Romances
All Star Comics
All Top Comics
All True Crime Comics
Authentic Police Cases

Black Cat
Blackhawk
Blond Phantom
Boy
Brenda Starr
Bruce Gentry

Campus Love
Campus Romances
Captain Wings
Circus
Claire Voyant
Complete Mystery
Cowboy Love
Cow Puncher
Crime Does Not Pay
Crime and Punishment
Crimes and Women
Crime Detective
Crime Reporter
Crime Patrol

Dagar
Darling Love
Dead-Eye
Desperato
Diary Loves
Doll Man
Enchanting Loves
Exciting Comics
Famous Crimes
Feature Comics
Fight Comics
Film Star Romances
First Romance
Flaming Love
Forbidden Love
Girl Comics
Golden West Love
Headline Comics
I Loved
Justice
Jo Jo, Congo King
Jumbo Comics
Jungle Comics
Justice Traps the Guilty

Kid Colt, Outlaw
Killers

Laughs
Love
Law Breakers
Love at First Sight
Love Confessions
Love Diary
Love Experiences
Love Land
Love Letters
Love Memories
Love Problems & Advice
Love Romances
Lovers
Love Scandals
Lovers Lane
Love Tales

Manhunt
Marvel Family
Modern Comics
Modern Love
Moon Girl
Mr. District Attorney
Murder Incorporated
My Desire
My Diary
My Experience
My Love Life
My Past
My Private Life
My Secret
My Secret Life
My Story
Penalty
Phantom Lady
Pictorial Romances
Planet Comics
Public Enemies
Range Romances
Real Clues
Real Love
Revealing Romances
Rip Kirby
Romance Diary
Romantic Affairs
Romantic Confessions
Romantic Western
Round Up
Rulah
Secret Loves
Sensation Comics
Shadow
Spectacular Adventures
Steve Canyon
Sun Girl
Super Mystery
Suspense
Tegra
The Crypt of Terror
The Human Torch
Tex Morgan
Texan
The Perfect Crime
The Saint Detective Cases
Thrilling Comics
Top Secrets
Torchy
True Crime Comics
True Love
Underworld
Underworld Detective
Wanted

War Against Crime
Western
Western Gun Smoke
Western Life Romances
Western Outlaws
Western True Comics
Wester True Crime Comics
Western Winners
Whiz
Wing Comics
Women Outlaws
Wings
Young Allies
Zegra
Zoot Comics

DISAPPROVED MAGAZINES

Amazing Detective
Art Photography
Authentic Detective
Avon Love Book
Army Laughs
Beauty Parade
Best Songs
Best True Fact Detective
Big Dectective Cases
Big Song Magazine
Big Time
Blond Baggage
Breezy Stories
Buddies
Cartoon Comedy
Cartoon Humor
Cheers
Comedy
Color
Crime Detective
Crime Exposes
Charley Jones Laugh Book
Confidential Detective
Detective Annual
Detective Book Magazine
Detective World
District Attorney Detective
Eye
Eyeful
Fact Detective
Famous Police Cases
Fantastic Adventure
Fact Detective Year Book
Film Humor
Flirt
Foto Parade
Front Page Detective
Fun Parade
Federal Crime Detective
Gags
Gay Love Stories
Gayiety
Glance
Grin
Headline Detective
Headquarters Detective
Human Detective
Hit
I Confess
Intimate Romances
Joker
Laff
Laff Annual
Life Romances
Line Up Detective
Love Diary
Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Star Parade
My Romance
National Detective Cases
Nifty
Night and Day
Pack of Fun
Peek
Personal Romances
Picture Show
Pix
Police Record Cases
Police Psychology Guide
Popular Songs
Pepper
Police Detective
Real Detective
Real Detective Cases
Real Story
Real Western
Revealing Detective
Screwball
Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sport Action
Strength & Health
Side Show
Sport Fiction
Stag
Startling Detective
Sexology
Taboo
Ten True Crimes
Timely Detective
Titter
True Cases of Women in Crime
True Crime Detective
True Life Detective Cases
True Crime Cases
True Police Cases
Uncensored Detective
Underworld Detective
Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology
Zing

DISAPPROVED POCKET SIZE BOOKS

AVON PUBLICATIONS

A Woman's Heart
Alabam
Amboy Duke
Blondie Iscariot
Bubu
Burial of the Fruit
Butterfield
Fools & Their Folly
Georgie Mae
Gladiator
Impatient Virgin
In Bed We Cry
Iron Man
Kelly
Love in Latin Quarter
Love's Lovely Counterfeit
Mid Summer Passion
Modern Mr. Bluebeard
Never Come Morning
Nina
Piping Hot
Place of Pleasure
Psyche
Strange Desires
The Abortive Hussy
The Devil Thumbs a Ride
The Hard Boiled Virgin
The Imperial Orgy
Virgie Good Bye
Virtuous Girl
Wicked Sister
Woman & the Puppet

BANTAM PUBLICATIONS

A Farewell to Arms
Behold This Woman
City Limits
First Love
Hot Leather
Lady Godiva & Master Tom
My Sister, My Bride
Summer Lighting
The African Queen
The Chinese Room
The Fascination
The Gilded Rooster
The Harder They Fall
The Heller
The Men in Her Life
The Pitfall
The Sealed Verdict
The Spring Begins
Thieves Market
Up at the Villa
What Makes Sammy Run

CENTURY PUBLICATIONS

Forbidden Sin
Love Business
Love Slave
Passion's Program
Red for Passion
The Scarlet Sin

CHECKER PUBLICATIONS

Duke Herring
Flortine Dagger
Jewels of Jade

DELL PUBLICATIONS

Anna Lucasta
Leave Cancelled
She Ate Her Cake
Showdown
To a God Unknown

DIVERSEY PUBLICATIONS

All Dames are Dynamite

Dishonorable Darling
Free Lovers
Ladies of Chance
Louis Biretti
Playthings of Desire
Street of Painted Lips
The Crystal Girl
The Lady Said Yes
The Love Toy
The Regenerate Lover
Three Gorgeous Hussies
Uneasy Virtue
Wanton Venus
Woman of Passion
Women of Love
Women Without Love

HILLMAN PUBLICATIONS

Let's Make Mary
Ten Droll Tales
The Psychology of Love

NEWSSTAND LIBRARY

Death Be My Destiny
Dirty City
Each Night of Black Desire
Frustration
House on Craig Street
Negligee
No Place in Heaven
Pray for Her Passion
Offer Any Price
Sin for Your Supper
The Long November
This Was Joanna
The Pageans
Porch of Violence

PERMA PUBLICATIONS

How Shall I Tell My Child
Strange Customs of Courtship and Marriage

POCKET PUBLICATIONS

Black Jade
Decameron
Did She Fall
Disposing of Henry
Freud, His Dreams & Sex Theories
Kitty
Madam Bovery
Nana
Rain in the Doorway
Skin and Bones
Tales of the South Pacific
The Bishop Jaeger
The Glorious Pool
Great Stories of DeMaupassant
The French Quarter
The Night Life of the Gods
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
Story of Mrs. Murphy
Turnabout

POPULAR LIBRARY PUBLICATIONS

Awake to Darkness
Duel in the Sun
That Winter
Ward 20

GENERAL PUBLICATIONS

Sin Child
Passionate Virgin
Reckless Passion
Blond Menace
Leg Artist
Passionate Fool
Sex Life and You

LION PUBLICATIONS

Anniversary
Blond Body
Devil's Daughter
Hungry Men
Soft Shoulders
The Lottery

PYRAMID PUBLICATIONS

Blond Mistress
Palm Beach Apartments

RED CIRCLE PUBLICATIONS

Body or Soul
Hot Date
Passion in the Dust
Why Get Married

SIGNET PUBLICATIONS

All the Girls We Love
Appointment in Samarra
Ariane
Women in the House
Beyond the Forest
Country Place
Dark Encounter
Devil in the Flesh
Desire Me
Duchess Hotspur
God's Little Acre
Everybody Slept Here
Forever Wilt Thou Love
House in Uplands
Journey Man
Lady Chatterly's Lover
Leona Hanson
Love in Dishelvement
Ladn of the Donquerors
Mildred Pierce
Night of Flame
Nightmare Alley
No Pockets in Shroud
Past All Dishonor
Sanctuary
Serenade
Shore Leave
Stranger in Town
The Body in Bed
The Dim View
Fall of Valor
Guided Hearse
Golden Sleep
Tyranny of Sex
Tobacco Road
Tragic Ground
Trouble in July
Young Lonigan

DIGEST TYPE OF FULL-LENGTH NOVELS

A Modern Lover
Any Man's Woman
As Good as Married
Bachelor Bait
Bad Woman
Bed Time Blond
Bond Bable
Burlesque Queen
Buy My Love
Call Girl
Dangerous Love
Devil May Care Girl
Divorce Bait
Passionate Widow
Shameless Woman
Stolen Love
The Wench is Willing
Unfaithful
Virgin No More
Wild Passion
Easy Virtue
Ecstasy
Fast Woman
Her Day of Sin
Hotel Wife
Hot Number
Illicit Desires
Live for Love
Lust or Love
Love for Sale
Love on Call
Overnight Blond
Passion's Darling
Passions of Lena Lane
Sin Child
The Darling of Paris
Three Naked Souls
Unwilling Virgin
Wedding Nite Confessions
Wronged Virgin

Traveler: "I visited a tribe in East Africa which carries on conversations by a series of grunts."

Friend: "My husband has been doing that for years."

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

Are candles with electric lights on the altar for Mass, Benediction, etc., allowed?

No. They are forbidden by the S. C. of Rites. It is prohibited also to light up the place in which the Blessed Sacrament is exposed so that the Blessed Sacrament may be seen by the people. It is not allowed to form crowns, rays, or moons around statues of the Sacred Heart or of the Blessed Virgin or to make tongues of fire over representations of the Apostles, or to use electric lights before relics of the Saints instead of candles. Votive stands are not forbidden by common law, but the people should be told that superstition must be avoided (Collins: *The Church Edifice and Its Appointments*, p. 132-133). Votive stands were taken out of the Roman churches in 1932 because of abuses.

Do you know of any dissertation giving the dioceses in which general delegation for marriages is conceded to assistants?

No. It depends on each Bishop or pastor whether the assistant is to have general delegation or not. It is advisable to confer general delegation, but even when he has general delegation, the assistant, for lawfulness, should consult the pastor for every marriage. Only assistants may be given general delegation (C. 1096).

May the Brother Superior or the Mother Superior designate the retreat master?

They may suggest or present a name, but the local Ordinary must give approval (C. 529).

John, a Catholic widower, married Julia, a Catholic widow, before a priest and two witnesses. John's first wife was a first cousin to Julia, but nothing was asked on this by the priest. How can we validate this second marriage?

The marriage of John and Julia was invalid because of affinity in the second degree (C. 1077). It is a minor diriment impediment (C. 1042). The usual way in which such a marriage is validated is to secure a dispensation from the impediment and to renew consent before an authorized priest and two witnesses, since the impediment is a public one (C. 1134-1135: see C. 1037). If there should arise difficulty in doing this, or danger that, for instance, the husband might desert the wife if he knew the facts, a Sanatio can be obtained, which renders renewal of consent unnecessary.

If a priest resigns an office, is it sufficient for validity that the resignation be accepted by the proper authority?

Besides acceptance, to be valid the act must be free from grave fear unjustly inflicted or from simony (C. 195). Also, for valid-

ity, it must be in writing or tendered orally but before two witnesses (C. 186). This rule is made in order to obviate later disputes on the fact of resignation.

May the extraordinary confessor of Sisters take the place of the ordinary confessor when the latter is unable to function in a particular week?

There should be several priests with special jurisdiction over and above the ordinary and extraordinary (C. 521-2). One of these should be summoned in the above circumstance. They are called supplementary confessors. The extraordinary should visit the house as confessor at least four times a year (C. 521-1). He could function perhaps several other times as in the above case, but he should not often take the place of the ordinary confessor.

Is it necessary that the color of the antependium should conform to the color of the day?

There is an obligation to have an antependium to hang always before the altar. Generally it should be of the color of the day. The General Rubrics of the Missal (xx) say that the color should change with the feast "in so far as possible."

In poorer churches, it may not be possible to have the different colors. Have at least white and purple. It should not be black on an altar where the Blessed Sacrament is reserved (even at a funeral Mass). The color should be white where the Blessed Sacrament is exposed, but if Benediction is given after the Mass which is celebrated in purple, red vestments, etc., the purple or red antependium need not be changed if the priest does not leave the sanctuary (O'Connell: *The Celebration of Mass*, p. 244-245).

Is confession in writing necessary or advisable for deaf-mutes?

Many experienced theologians teach that it is advisable, although not strictly necessary. It gives the penitent more satisfaction, and it does away with the necessity of finding a priest who understands the sign language. It is very advisable also to use a written confession in a public hospital ward. The paper should be torn into small pieces and burned by the confessor. A penitent is not obliged to make his grave sins known to those nearby.

Is there any regulation on reserving the ciborium on Good Friday when there is no place for it in a small sacristy?

The ciborium in case of necessity may be kept in the parish house in a special room with proper reverence (lamp), or it may be reserved on the altar of the Repository but behind the chalice which contains the consecrated Host. If necessary, the ciborium may be kept there until the public Mass on Saturday, but there should be a light burning before it (S.C. Sacr., March 26, 1929). See Bouscaren I, p. 353 ff.

Sermon Suggestions

For the month of May ✠ *J. F. Noll, D.D.*

Mary's Month

May 7, 1950

"This is the month of our Mother." Insert the letter "R" in May and you have "Mary," God's most perfect creature, "our fallen nature's solitary boast," the greatest among women, who, even in her humility, prophesied that "all generations shall call me blessed."

(1) Devotion to Mary is most natural, yet it is criticized by our Protestant friends because it has been mis-represented to them shamefully. It is difficult to believe that any educated Protestant can honestly hold that Catholics pay divine honors to Mary, because even Catholic children are taught in their Catechism that we may adore or worship only God. We may only honor people according to their dignity, greatness and accomplishments, since they are still creatures and, therefore, cannot be worshipped as God is worshipped. We are reiterating this clear teaching of the Catholic faith over and over, but in convert classes and in the instruction of people privately, every priest has heard many times that the person or persons under instruction believe that we place Mary above Christ, and that we may not even go to God or Christ directly with our prayers, but must approach them either through Mary or the Saints.

I have said that "devotion to Mary is most natural," and are we not told by God Himself that we must pay honor to everyone to whom honor is due; that we must honor our father and our mother? St. Paul tells us we must honor the king; that inferiors must honor their superiors; servants their masters, yet despite the fact that no creature was ever so close to God as Mary, people tell us that it is wrong to pay honor to her.

(2) St. Gregory tells us that "every act of Christ is a precept," and no act of Christ was so continuous, no act endured over so many years as His devotion and even obedience to Mary.

When He volunteered in Heaven to become Man, His Father sent a special Archangel to Mary to secure her consent to be His mother, and that Archangel "honored Mary," and honored her in the name of God Himself.

Hardly had the "Word been made flesh" in her, when she visited her cousin, St. Elizabeth, to apprise her of the unique dignity to which she had been raised. But God had also taken the trouble to acquaint Elizabeth with the news, and when she saw Mary approaching her house, she ran out to meet her and exclaimed: "Whence is it that 'the mother of my Lord' should visit me?"

It was only during a few years of His public life that Christ was separated from Mary. He was with her at Bethlehem at the beginning of His earthly life and on Calvary at its end. Because of Herod's persecution she took Jesus into the pagan land of Egypt where she remained until the death of Herod. Then she took Him back to Nazareth where He lived with her until He was thirty years old.

She accompanied Him on special visits to the temple and, as you are aware, became lost from Him on one such visit when the child Jesus was twelve years old. But after she found Him the Evangelist tells us very emphatically that Jesus returned with her and Joseph to Nazareth "and was subject to them." That meant the highest kind of honor that can be bestowed on another. It shows the God of Heaven honoring and obeying a creature.

(3) Does it not seem inconceivable, therefore, that any one, Protestant or pagan, should find fault with Catholic devotion to Mary? Does it not seem inconceivable that they should not themselves pay to her the highest honor due a creature? How can they suppose that they are honoring Christ most by not only ignoring but by actually repudiating His mother? The answer, it seems to me, is that prejudice and bigotry are not open to argument. It likes to believe that Catholics are wrong and, therefore, misrepresents the actual teaching and practices of the Catholic Church. They read of St. Paul speaking of "only one Mediator between God and man," namely, Christ, and conclude that, therefore, Mary may not be appealed to as a mediator. If their prejudices were consistent they would also argue against a minister praying for his people, or a friend praying for another, because he would be filling the role of mediator.

If they would only read the very next words of St. Paul, he would tell them in what sense there is only "one Mediator," namely, in the sense of a Redeemer. Certainly Catholics know that Christ is the only Redeemer.

The devotion of Catholics is so consistent. Christ came to us through her. Did He not, in His dying words on the cross, not only think of Mary, His Mother, but give her to us as our mother? If every other mother is to be honored, is the loftiest and holiest to be dishonored?

The power of Mary was shown in the very first appearance of Christ after He began His public life. It was a wedding, and Mary hinted that she would be pleased if her Son would work a miracle and provide wine for the feast. Even though Christ reminded her that "His time had not yet come," she knew that He would not disappoint her. Hence she told the head waiter that he should fill a number of large water jugs with water, and Christ did, at the intercession of Mary, what He had not intended to do.

Conclusion: Of course, we Catholics know from experience that honor paid to Mary is well recompensed; that prayers which are passed through her pure hands to Jesus usually bring forth an answer. It may not be the special answer that we ask because God gives what is best for us. But,

generally speaking, all of us can say with St. Bernard, "Remember, most gracious Virgin Mary, that never was it known that any one who fled to thy protection was left unaided."

Therefore let us give this month to Mary with all our heart, and take part in public May devotions, go to Mass, honor her and implore her as "the refuge of sinners" to procure some special grace for some sinner in whom we are interested.

If the Family Rosary should be said in common during any month of the year it should be during this month of May, even if October is called "Rosary Month."

We are all "children of Mary"; hence let us honor her as our mother, and receive her divine Son in Holy Communion frequently this month.

Mother's Day

May 14, 1950

This whole month of May is dedicated to our Heavenly Mother, and whoever it was who introduced Mother's Day selected the right time, because every Christian mother is a child of the Heavenly Mother of us all.

(1) A non-Catholic columnist, writing on Mother's Day last year, made observations which are well worth considering. Sending his memory back to his own youth he declared:

"In those distant years children were brought up to respect their parents. Most of us even loved our parents and it was quite usual for children to obey their parents. Progressive education had not yet enlightened us to believe that the child was more correct than his elders, that experience was a negligible quality, and that the child had rights which the parent might not question. In those days families consisted of one father, one mother and quite a number of children. There were also grandparents, uncles, aunts and cousins. Divorces were rare and the divorcee had a bad name, no matter how good the reason for the deed."

People now fifty years of age recall the day when parental authority was respected and obeyed, when the home was more than an eating and sleeping place, when there was no birth control movement, when the divorcee was thrown out of those clubs and organizations to which he or she belonged, and when he or she was ostracized by all good people. They remember the days when all children had to be in their homes by nine o'clock, or run a risk of being captured by the police; when we heard very little about juvenile delinquency.

Yes, less than a generation ago, mother was the queen of the home, loved, respected and obeyed.

(2) The same columnist observes:

"When mother became an old fogey the world changed. By that I mean that when children began to talk about their parents

as though they were ante-diluvians and when mothers began to compete for youth with their daughters many miseries came upon our people."

That columnist believes that much of the trouble in the world today is due to the fact that men and women, now mature, spent their youth in that mad period of American history, often called the "jazz age," when anything was all right, and when the mores of a nation changed.

The same columnist continues:

"Instead of a family having a mother, Daddy has a wife, and Mama has a husband . . . I think we can attribute much of our current social disorders, our hooliganism, to use a phrase that Stalin took from Hearst, to our amoral schools which make God illegal and elevate biology to a creed."

He concludes that there is nothing taught in the schools today which would make obligatory God's law that children should "Honor their father and mother that they might live long on earth."

If children are nothing more than little animals, then evidently they do not need to worry about religious practice or about morals and ethics.

(3) The columnist then salutes his own mother, saying of her: "You may never have heard of a pancake finish and you never once got into a gossip column, but I have never seen you drunk nor have you shamed our household because you had to live your own life. You brought God into our home and taught us to live in His shadow."

In the last generation there was no filthy reading matter admitted into the home by parents, and no off-color magazines or cheap story book, unsuitable even to adults, read by children. Mother did not turn over her entire responsibility, in relation to her child, to the school teacher. Even in the public schools the school teachers were religious-minded, were quite commonly Sunday School teachers, and the discipline of the school and the discipline of the home were brought into conformity; and parents felt keenly their duty to set the child good example.

How common it used to be for children to give credit to their mother for nearly all their success in life, because of the lessons she taught them concerning honesty, truthfulness, sobriety, the need of daily prayers, etc.

Conclusion: Let present-day mothers consecrate themselves to Mary, the ideal mother, and make themselves worthy of the honor and respect of their children. Let the modest Madonna be held up for their imitation and not the modern bathing beauty, representing paganism instead of Christianity. Let them so win the confidence of their children that they "will be subject to them" as Jesus was subject to Mary and Joseph, under whom He grew in wisdom and grace as He grew in age.

Only good mothers deserve to have a day set aside as a tribute to them. Let all of you try to be such mothers, and tell Mary, your mother in Heaven, that you want her intercession in your own behalf as well as for all the members of your family.

Indifferentism

May 21, 1950

Those who are not unfriendly towards the churches, yet remain unaffiliated with any religious organization, are commonly called "Indifferentists." They are "indifferent" towards all religions because, as they see it, none seems to be sure of itself. Their reasoning is correct in relation to all human religions, but if there be a divine religion they may not be indifferent towards it.

They observe that non-Catholic Christians are divided among so many rival groups; that ecclesiastical leaders in the same sect are not in agreement on matters relating to either faith or morals; that they would not even pretend to prove the correctness of their personal beliefs; that Protestantism as such defends the theory of "private judgment," which quite logically produces Indifferentism.

The ranks of the Indifferentists, of Agnostics, of Infidels, will grow ever larger unless men will turn to the Catholic Church, which is unified, knows its mind and speaks with authority.

Only the Catholic Church has the cure for Indifferentism because (1) she alone is able to back her teachings with that defendable authority which compels assent; because (2) she proposes only objective truth which, if accepted as other truths are, completely satisfies; and because (3) she alone posseses and hence she alone can dispense, supernatural aids needful for the attainment of the supernatural destiny of man.

(1) Which Protestant ecclesiastic can produce credentials in proof of his own or even his church's commission to teach mankind? His fellow-clergymen would be the first to disown such a commission, although all of them might refer you to the Bible in support of what they teach individually.

But the Bible's authority rests completely on the authority of the Catholic Church whose inspired sons wrote it, whose voice alone pronounced on the inspired character of its contents, and declared certain modern versions of it to conform to the original.

During the Golden Age of the Church, the age of that heroic faith which produced martyrs, the Bible, as we have it, was unknown to the people. Their faith was based on the same authority on which the accepted inspiration of the Bible is based.

Truth is "objective," and hence does not stand or fall according as men think about it. The sincerity of men who believe error may excuse them before God, but it does not change the truth. Truth revealed by the God of truth must be accepted with the same honesty as nine-tenths of all information is accepted, i. e., on an authority fully competent to speak.

The Son of God schooled certain men daily for three years in the things He wanted all the world to know, His last words to them being, "Teach them to observe all things whatsoever I have commanded you." That the apostles, to whom these words were addressed,

were to live in the world corporately through their successors is clear from Christ's words, "Behold I am with you all days even unto the end of the world." That this body, which would have a spokesman, would ever represent Christ is plain from His utterance, "He who hears you hears Me." "Whatsoever you shall bind upon earth shall be bound also in Heaven." St. Paul represented himself and his fellow apostles as "ambassadors of Christ, God speaking through us," and hence he declared: "If an angel of Heaven should preach to you a different gospel from what I have preached, let him be anathema."

The successors of the apostles have gathered together corporately in practically every century, in General Councils, to clearly define the revealed truth, to attack religious error and then to promulgate what must be believed. How can one hold Christ to be divine, that He founded a Church and still confess that His promises and His Church failed?

(2) Most college and university professors, newspaper columnists, who lack faith, are the logical products of the "babel of confusion," of the religious chaos, of the controversies dealing with matters doctrinal or moral, which obtain everywhere outside the Catholic ranks. Placing the Catholic Church in the same category with all other religious organizations, and noting that the latter are represented as a standing protest to the Catholic Church, these men were never impelled honestly to examine the Catholic position, while they are also most indifferent towards the Protestant position.

Uninformed as they are, they nevertheless often invade with their comments a field with which they are utterly unfamiliar, and thus puzzle the hesitating. They command a larger audience than the pulpit, because two-thirds of all Americans seldom hear the pulpit's voice. As scholars, if only in their own particular fields, they should have an interest in discovering the truth generally, but they have not, and probably will not until they, who possess it in the field of religion, will force it on their attention, and pray that its light may pierce that part of their minds which is dark. One is not truly a scholar, no matter how well versed in one or two subjects, unless he be also a philosopher—a lover of wisdom.

(3) Only a few among the hundreds of religious sects give any consideration to the supernatural destiny of man. They assume that the brotherhood of man, particularly if it be a nominally "Christian" brotherhood, because of its relationship to the fatherhood of God, is entitled to bliss everlasting in the Father's house. But if man's destiny be supernatural, and every reflecting person must needs hold that it is—because God certainly does not live in our order—then a sacramental system of divine institution must be an essential part of religion.

But the very sacrament which empowers accredited representatives of Christ in the Church to prepare and administer other sacraments is lacking in all Protestant religions. When they broke away from the parent Church they lost apostolic succession, they lost the commission to absolve from sin, to impart the Holy Ghost in Confirmation, to offer the Sacrifice

of the Mass and provide the Sacrament of the Holy Eucharist, to ordain "other Christs." The average Protestant is what he is because of preference rather than of conviction; the average non-Catholic and non-Protestant remains aloof from all churches because, rating them all on an equal human plane, he does not see the need of embracing any of them.

If it were clear to him that there is an essential difference between the Catholic and the Protestant religions, that the Catholic actually possessed the divine things which she claims, it is reasonable to suppose that he would wish to know all about the Catholic Church.

Conclusion: Since faith is a gift of God and is usually given to those who did not inherit it in response to prayer, let us pray for this gift in behalf of non-Catholic relatives and friends of ours, while, at the same time, we seek to interest them in a study of the fundamentals of our religion by inviting them to inquiry classes, to discussion clubs, by presenting them with explanatory literature, and later by offering to bring them to the priest for a course of instructions.

Pentecost

May 28, 1950

On this day the Church observes her birthday, when into her body constructed by Christ was infused the Holy Spirit, who was thereafter to be her protector in truth, her sanctifier. The Church must be infallible in her teaching if the Holy Spirit directs and protects her.

It is important that we have a clear understanding of the meaning of Infallibility. What is that correct meaning?

(1) By Infallibility we understand that

"The Church, or its spokesman, is protected from error **for the sake of the people** when an official pronouncement is made for all the world in relation to faith and morals."

Therefore, Infallibility is limited to the field of **faith and morals,** and it is claimed for the Pope when he speaks on such matters **officially,** as the visible head of the Church and for the entire world.

If the Church were not infallible she might teach error. If that were the case Christians would never be certain that their beliefs were correct. If, in other matters, it is important that we be right, it is surely more important that we be right in relation to the things necessary for our eternal salvation. When we are in doubt about the correct meaning or spelling of a word we go to the dictionary, to which, in practice, we attach infallible authority. When lawyers disagree about the meaning of a certain passage contained in the Constitution, they carry their case to the Supreme Court for a decision, and that is accepted as final, even though the Court could be mistaken.

Outside the Catholic Church there is no living authority on religion which even claims to speak in the name of God. In the Cath-

olic Church there is such a living authority, but it would amount to little if it were not infallible.

True, Protestants say that the Bible, a book inspired by God is infallible. But they can know that only by accepting the authority of the Catholic Church, without which they would not know the Bible to contain inspired writings. The Bible, like our Constitution needs a dependable interpreter.

(2) These arguments for Infallibility are dictated by sound common sense, and based on correct reason. But here are some proofs from Holy Scripture:

Christ said to His Church: "Behold **I am with you all days** even unto the end of the World" (Matt. XXVIII, 20). How could He be with it if it could teach error?

Christ commanded the people to **Hear His Church** (Matt. XVIII, 17). He could not make this demand and then allow them to be deceived by her.

Of that Church He said: "The gates of hell **shall not prevail** against it" (Matt. XVI, 18). But they would prevail if religious error crept into the Church.

St. Paul calls Christ's Church "the pillar and ground of truth" (1 Tim. III, 15). This would not be true if the Church could teach error.

In the same Epistle St. Paul writes: "God wills all men to come to the **knowledge of the truth**" (1 Tim. II, 4). How could they be sure they had the "knowledge of the truth" if the Church which taught them were not infallible?

(3) Infallibility was promised to those who would represent Christ as universal teachers.

St. Peter, the first Pope, received these assurances from Christ:

"Thou art a Rock and upon this Rock I will build My Church, and the gates of hell shall not prevail against it and I will give to **thee** the keys to the Kingdom of Heaven. And whatsoever **thou** shalt bind upon earth it shall be bound also in Heaven" (Matt. XVI, 18-19). You will note that Christ speaks of "His Church," and promises Heaven's endorsement of Peter's official teaching.

Christ reminded all the Apostles that Satan was working hard to deceive them, but turning to Peter, He observed:

"But I have prayed for **thee** that **thy** faith fail not; and **thou**, being once converted, confirm thy brethren." Infallible protection is promised in those words.

After His resurrection Jesus demanded from Peter, who had denied Him three times, a threefold profession of love. After receiving it, He commissioned him "to feed My lambs, feed My sheep," in other words, **His entire flock** (John XXI, 15-17), and certainly not with error.

The flock would have no guarantee that it was being fed truth unmixed with error unless Peter and his successors were protected from error in teaching officially—and that means Infallibility.

Dry Saturdays

Custom in Italy for over 700 years is for many to abstain from wine on Saturday in honor of Our Lady, whose day it is. —**St. Vincent's Notebook.**

Book Reviews

TWO VOLUMES ABOUT
Thérèse Martin

ALDOUS HUXLEY long ago in a syndicated column once remarked that the Church, always so well attuned to its people's desires, has in our age of immaturity and undeveloped personality raised up a Saint who stands for the "little way," who is the "Little" Flower of the "Child" Jesus.

The remark may shock a Catholic but it is by no means altogether in error. Its truth lies in this: not that the Church has at all capitulated to a pseudo-mystical "general will" in canonizing puerility; but that the modern world seeking in the Saint evidences of its own insufficiencies has missed her essential greatness and venerated the caricature which itself created.

Naturally no serious student of ascetics or theologically enlightened devotee of St. Thérèse has ever been so deceived. St. Thérèse takes her honored place in a line of giants which runs from St. Paul to Mother Cabrini. Her life has been lived in the light of eternal principles of spirituality; it has only taken color from her individual temperament and the contingencies of time and place.

In two recent books this thesis is clearly substantiated. Our thanks, then, are due both to Mr. Beevers and to Mr. Sheed* for providing two works that so neatly and satisfyingly complement each other: the one a careful, sober, but engaging biography of the Little Flower, utilizing new and hitherto generally unavailable material including the collected letters; the other an admirable presentation of the Saint's heart and mind in her own revealing words.

BOTH volumes will find an appreciative audience not only among students and lovers of the Little Flower but, perhaps more important, among those who had been almost alienated from that altogether wonderful little Saint by overfond and even fatuous enthusiasts.

Sometimes it seems that saints have to fear not only the malevolent who would thwart them living, but even more the devotees who create caricatures of them dead. More than one bungling biographer has, in effect, erected impenetrable barriers about his hero or heroine.

Of those who have distorted our vision of Thérèse Martin by relegating her to the "sugar and spice and everything nice" world of, say, Humperdinck or Grimm, Mr. Beever is a determined and relentless foe. He will not allow even the term "Little Flower"—no doubt feeling it has deteriorated beyond repair. "I was sick to death of hearing St. Thérèse branded as the Little Flower," he writes, "and made the victim of a lot of sentimental gush."

Both Mr. Beever and Mr. Sheed restore Thérèse to her true stature. The sane attitude of the first is

*Storm of Glory, by John Beevers, pp. 231, $3.00.
Collected Letters of St. Thérèse of Lisieux, translated by F. J. Sheed, pp. 394, $3.75, Sheed & Ward.

Theologia Fundamentalis

by

A. C. COTTER, S. J.

This is undoubtedly one of the best introductions to the study of dogmatic Theology. On its first appearance in 1940, both American and European reviews praised its soundness of doctrine and lucidity of style. It is complete, up-to-date, American, and though written in Latin, it is so easy to read that the first edition was exhausted within a few years.

To the newly ordained priest the book should furnish matter for hundreds of sermons. To chaplains of Newman Clubs as well as to the priest who intends to go on for graduate studies in Theology, it is indispensable.

The present second edition (1947) is not a mere reprint, but a careful revision.

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reflected in his careful and intelligent handling of his material. As for Mr. Sheed, he, in a word, lets Thérèse herself dispell the mists.

His task has not been easy: Thérèse's girlish prose and sentimental effusions call for artful translation if one is to preserve their essential values. It was no doubt easier to handle the later letters, but still not easy.

In any case no one who wants to know St. Thérèse can do without these two volumes.

In like manner no one who wants to profit in a more concrete way from her life and her teaching will want to be without **A Retreat With St. Thérèse.**† Père Liagre has thoroughly grasped the profound meaning of this apparently simple "little" way; he recognizes its bigness. He offers an exposition in twelve short chapters of her ascetical doctrines citing with ease and with effect chapter and verse.

The work itself makes an extrinsic appeal as well. Fr. Vernon Johnson, whose own conversion is bound up intimately with the providential career of the Saint, tells us in a forward that it is the first volume of a projected series of handbooks" produced by the Association of Priests of St. Teresa. This group may be unknown to many of our readers. The Association has been in existence now for more than eight years and numbers over fifteen

†by Père Liagre, C.S.Sp., Sicut Parvuli Handbook I, Newman Press, Westminster, Md., pp. 125, $2.00.

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Christ in Main Street

F. J. Mueller

Bruce, Milwaukee, 1949, 139 pp., $2.50.

"CHRIST yesterday, today and the same forever" is the theme of Father F. J. Mueller's new book, **Christ in Main Street.** Through his earlier books, **They Knew Christ, The Human Christ, Christ's Twelve** and **Brains and Belief,** Father Mueller has shown his ability in applying Christianity to current problems. In the same vein, this latest work seeks to give his readers a personal realization of an ever-present Christ.

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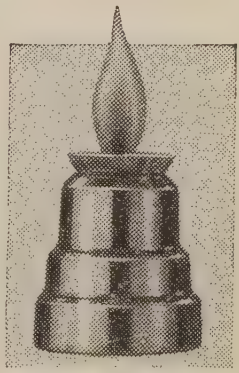

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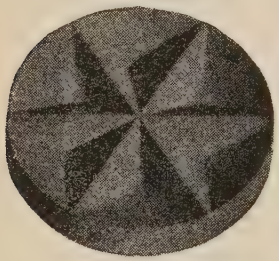

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Book Reviews

succinct, unpretensive, and uncompromising. Christ in Main Street could be an excellent source for sermon material. Father Mueller demonstrates a lively sympathy for souls in need of the message of the Gospels.

Currente Calamo

Continued from page 334

hour before services the bronze pieces stirred in their belfries as the sexton checked his time. Since he was looked upon as the community's time-giver, he had to be right. His failure might mean that folks would miss trains or be late to church.

"Communities having several churches had as many different tones for their bells, and often as many different official time broadcasts as bell.

"The late riser, of course, had small patience with all this. He called it noise and it troubled him no end. If he wanted to skip church to go fishing, the bells were accusers.

"Some churches still have bells and belfries, it is true. Some even cling to the ancient custom of ringing their bells. Others long ago abandoned the belfrey as a symbol of church architecture so that it often requires a posted sign to designate a church from some other type of building.

"Practicality seems to have conquered the spirituality of the bells. For there was something spiritual and beautiful in those resounding voices as they went rolling across the countryside. Those individuals who have missed the voices of the church bells have missed something that is a real part of American life."

Correspondence

Be Careful

Editor:

THE Bureau of Information, N.C.W.C., sends us the following:

"A man using the name of Joseph Coleman, and other names, has been approaching priests in the Middle West for financial help. He is representing himself as a member of the Father Leonard Feeney group at St. Benedict's Center, in Cambridge, Massachusetts. His usual method of operating is to approach priests and tell them that he would like to be restored to the good graces of the Church and to that end be prepared to sign a retraction. On signing the retraction, which is witnessed by the priest, he then makes an appeal for financial assistance.

"Our information is that Coleman has been arrested before on the charge of misrepresentation, and that he was not connected with the Feeney group. He has worked the Boston and New York areas, and now his activities have extended to the Middle West. He uses the names of Higgins, Buckley, Coleman, and perhaps others."

N.C.W.C. News Service, Washington 5, D.C.

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Correspondence

Raps 'Junior Senex'

Editor:

WOULD the Reverend **Junior Senex** (February, 1950) elaborate a little more and tell us parish-hogging religious just how many and what kind of parishes are necessary for the support of a high school? Possibly, also, we should be further enlightened on the work of our founders—who, if memory serves, were raised by God to combat conditions which had grown unbearable in the Church. It would be well to complete the account with the history of how religious orders have through the centuries gone into virgin country to establish missions, dioceses, parishes—only to have them gobbled up by those who came later and found the establishments prosperous and the hardships a memory of the past.

I personally would like to know also if becoming a pastor is a necessary complement to the Sacred Orders, something in the nature of the Fullness of the Priesthood. Is the Priesthood, after all, a calling or a profession?

Incidentally, we are told constantly of the marvelous outlets for pent-up energy to be found in mission fields and in Armed Services chaplaincies—or aren't there enough souls to go around?

Sincerely yours in Christ,
Rev. Luke M. Ciampi, O.F.M.
Editor, Padre
Our Lady of Pity Church
Bronx, New York

New Course for Priests at Notre Dame

Editor:

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Revival of Paganism

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The factors in this development are clearly delineated. For us Americans the most instructive and alarming symptom is the progressive absorption by the state of the total control of education. By enforcing a Godless education, these sinister influences will succeed in educating an entire generation, and thus future generations, in atheism. The result, national paganism, will crown the diabolical efforts of the enemies of God.

The Revival of Paganism should disturb our complacency, arouse us to a militant defense of our religious rights in the realm of education, and make us realize that we have at stake nothing less than the survival of our Christian civilization.

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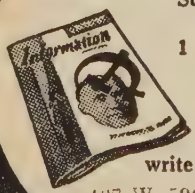

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Correspondence

olic priests in the secular knowledge required for competent modern family counseling, will be offered during the 1950 Summer Session at the University of Notre Dame.

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Priests who have completed the prerequisite studies for graduate work in sociology may earn six semester hours of credit during the summer program, which will extend from June 21 to August 11. Others may enroll as unclassified students.

Sincerely yours,
(Mr.) Raymond J. Donovan
Norte Dame, Indiana

Opinion on Lobotomy

Editor:

IN the March issue of **The Priest** (p. 183), Father J. McCarthy expressed the opinion that lobotomy for the relief of pain is unlawful. It occurred to me that your readers might be interested in knowing

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that a more detailed discussion of this subject, published in the February number of **Hospital Progress** (p. 56), expresses a different opinion.

Before writing the article for **Hospital Progress** I consulted neurosurgeons on the staff of a large Catholic medical school. They told me that, though they now have many methods of pain relief, there are some patients for whom lobotomy seems to offer the only possible chance of relief. Moreover, they instanced cases in which the lobotomy had obviously been a source of great benefit to the patient.

These are conservative, competent men. They do not recommend the lobotomy indiscriminately, but only in some cases in which it seems to offer the one hope of benefit; and they can point to cases in which it not only relieved the pain but enabled the patient to profit spiritually from his last days on earth.

In view of the information and opinions given by these experts, I concluded that lobotomy for pain relief is sometimes justifiable. Before expressing that opinion in print, however, I consulted several very prominent American moralists. All agreed with my conclusion. The opinion, together with the data I had collected, was published in **Hospital Progress**, as mentioned above. It was more tersely stated in **Theological Studies** for March, 1950, p. 47, as follows:

"I suggest that lobotomy for intractable pain should be considered as licit, provided (a) there is real need for some artificial means to relieve pain; (b) less drastic

means than lobotomy will not produce the desired result; and (c) there is sound reason for hoping that lobotomy will relieve the pain without causing a greater evil."

I am particularly desirous of making your readers aware of the article in **Hospital Progress** because it is the official journal of the Catholic Hospital Association and is a sort of guide for our hospital authorities when they are confronted with medico-moral problems. The realization of the fact that the opinion expressed there differs from Father McCarthy's view of lobotomy for pain relief may help to prevent conflict between priests and hospital authorities.

Gerald Kelley, S.J.
St. Mary's College
St. Mary's, Kansas

Bingo!

Editor:

HAVING disposed of the Priest's income as a subject for Income Tax, in your February number of **The Priest**, and then seasoned it down with a word of warning for prudence and expediency to avoid stirring up antagonisms—I believe the time is propitious for an equally important issue, namely bingo.

In your February issue, Junior Senex broaches the subject under the Fifth of his "Six suggestions."

The problem of gambling has become such a monstrosity in public welfare that it was discussed by Federal officials and has evoked the promise or threat that legislation will be enacted to curb it in this

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THE REV. DIRECTOR

session of Congress. The gambling syndicates provide the moneys used for the corruption of politicians and public officials, and it makes the racketeers will to prevail over law and decency. The gambling-racketeer has become more powerful and arrogant than any prohibition booze runner.

Gambling is just one of the trinity of vices. Where gambling syndicates operate, there one is just as likely to find excessive drinking and wild carousing in tavern night-life, and you will find flourishing evil resorts or disorderly houses.

I know priests who preach from the pulpits: "gambling is no sin; and if you cannot afford to lose your money, the operators do not drag you in and make you gamble."

How Can Priests Condone It?

Most catechisms today have a chapter or question on the "Occasions of Sin." Gamblers invariably wind up as cheats, liars, thieves, embezzlers, unjustly cruel in inflicting evils upon others—especially the members of their families.

Pray, then, how may Catholic priests advise the practice of gambling when it is so beset with every type of evil and iniquity?

Because one priest did give such advice to a very prominent Catholic, this man, a pillar of the church, put up the necessary funds to establish commercialized gambling and contracted for a substantial cut in the racket. In connection therewith, the following article was published:

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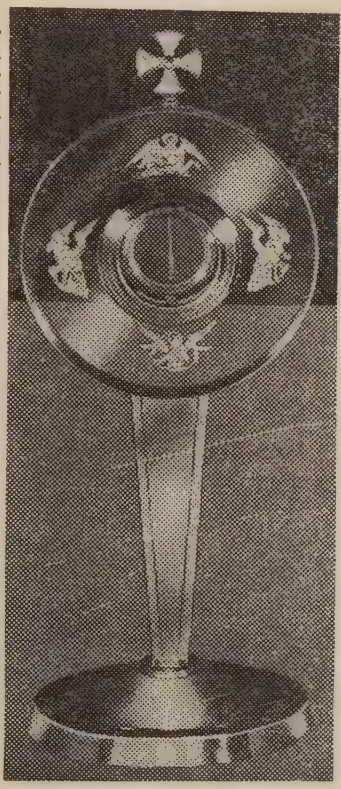

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atio Alger serials and dream of building your fortunes out of the air, if you choose. Today's remarks are no strictures upon the petty gambler at the games of Five Hundred or of golf because some cannot play a sociable game except with penalties. Neither does it concern those taverns operating under a schedule of respectability and good will. God bless them and keep them clean and honest.

"Who financed our high pressured commercialized gambling and contracted the delivery of the moneys that made it the big racket in ———?

"Who is the silent partner sharing in the profits of this gambling and using his prestige to slant aside the protests and activities against gambling so that law and order cannot be reestablished here?

Evil Effects

"O yes! you were told by very competent authority that gambling is not an evil but only a racket. Shrewd and observant businessmen you are, and you cannot ignore, even if you will, two vicious parasites you spawned here. When you hogtied the Law so that it could not interfere with your racket, you made it possible for the **disorderly houses and taverns catering to barflies and excessive carousing** to spew their filth upon this community. Mr. Silent Partner, Contractor, Operator, you are the sponsors for these iniquities. You strait-jacketed the Law, so that your racket could heave and wallow in mire until it spewed out its millions in dollars. (The operator began as a street-car conductor and is now a multi-millionaire.)

"You were advised competently! that there's no evil in gambling.

Correspondence

So Eve in Paradise was advised to gamble her fate against God's law. Remember, even the Devil has his advocates who come appealingly garbed and are most ingratiating with their counsel. Shrewd and discerning businessmen are able to weigh actions with consequences and estimate their responsibility. Surely the judgment is not that you are so ruthless that you want the young boys and girls to grow up in environments where every vice is suggestively advocated and practiced too before their innocent though shocked eyes! The debauchery and excessive carousing centered in certain taverns does lead to infidelity to marriage vows that brings scandal into the home to stamp a dark shadow upon the memory of little children. And some dare to advocate: 'Gambling is no evil.' The doctrine is not too naive, because some opportunists find kind excuses for Josef Stalin. The Protection Gambing bought for itself under the law, set loose a flock of vultures to prey upon the weaknesses of a gullible people and lead them down the pathway of every sordid vice.

Tainted Profits

"Yes, you've had fat profits, but you have multiplied the iniquities upon your people, and you have prospered under a contract scorching over brimstone. Repent of the evil before it is too late. Dissolve your alliance with the forces of vice. Cancel your partnership with lawlessness. Make amends for the injury done the respect and the obedience due to law. Let the youth know that life is not a mere sham and a hypocrisy. Help to teach youth the way to life's goal of suc-

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Some taverns remain open from Saturday morning until Monday morning. 'Tis a wonderful recommendation for a town more than 70% Catholic.

Because some rabid bingo patrons amongst our clergy are intolerant of any criticism of their devotion to their patron saint, I ask, if you choose to publish this, that it must be signed

Anonymously

Illinois

Suggests a 'Supplementary Missal'

Editor:

I WISH to make what I believe is a constructive suggestion which I hope may come to the attention of publishers of altar missals. Just now I heard over the radio the announcement that five new saints are probably to be canonized soon. This will mean a hurry-up order to the church-goods houses for those new Mass sheets for our missals. If we do not order early we shall be told that all extra sheets are sold.

My suggestion is this. The publishers of missals could get us a thin missal like the black Mass

missal, but with red cover. The new Masses of the past six or seven years would be in that missal, plus the new Masses to come soon, and there would be blank sheets in the rear on which we could paste the new Masses as they come out from time to time. In this way our splendid large missals for which good money was disbursed would not become obsolete so soon.

Now as to the possible question "why not paste the new Masses in that big fine missal" the answer is, obviously, not enough room. A straw once broke the camel's back and one sheet will some day break the missal's back.

This special missal would not cost more than a new black missal and since it would be in use only occasionally it would last many years.

An enterprising publisher should realize that the potential market for this missal is over twenty thousand.

W. A. Beaudette
St. Mary's Hospital
Rhinelander, Wisconsin

Last Chapter On Sinsinawa

Editor:

I AM wondering why the historian of Loras College did not add the exodus to the genesis of events at Sinsinawa. No doubt he is familiar with the end. In spite of the Archbishop's order, the members of St. Dominic erected a large brick church near the St. Clara convent,

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whilst the members of the new parish, with ecclesiastical authority, built St. Joseph. The new St. Dominic Church was never blessed and no services were ever held in it. Later on, the building was used as a storeroom for trunks of college and high school students. In time, some of the old die-hards moved away; others carried their old resentment to the grave. The Sisters of St. Dominic took over St. Joseph's School.

The grand finale: Nuns pull down a church. A member of the parish crushed the brick and stones and built a hard surfaced road from St. Clara to St. Joseph. Infracta finita Deus regnat!

L. Brudermann

Adams, Wisconsin.

'Salt of the Earth'

A correspondent in the February **Priest** would like some author to take the writings of St. Theresa of Avila and St. John of the Cross and apply them to the modern priest. I think this has been done by Fr. S. M. Shaw, priest of the Diocese of Westminister, in his **Salt of the Earth** (Newman Bookshop). Fr. Shaw very frequently quotes these two and it is evident he is trying to do exactly what your correspondent suggests. Publisher's note on the jacket says: "The reader . . . will find himself carried back to the more leisurely times of the sixteenth century to find fuel for the lamp of his priestly virtue and more abundant savour for the salt of his priestly example."

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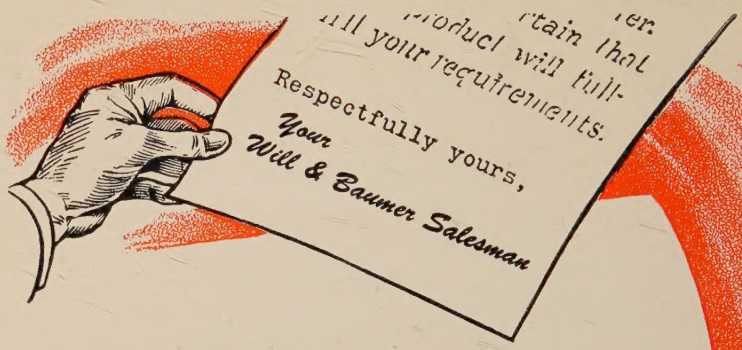

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